PALMER
is the only high grade tyre.
WELLINGTONS
recommend same.

The Bombay Chronicle

Nothing just as good as
PALMERS
the all-British tyres.
WELLINGTONS
sell them.

FOUNDED BY SIR PHEROZESHAH M. MEHTA, IN 1913.

VOL. III. NO 310 BOMBAY: WEDNESDAY, DECEMBER 29, 1915. ONE ANNA

ROYAL ASIATIC SOCIETY LIBRARY OF THE BOMBAY BRANCH OF THE

SHIPPING

P. & O. AND BRITISH INDIA

(Companies Incorporated in England.)

MAIL & PASSENGER SERVICES.

P. & O. SAILINGS
to London calling at Marseilles.

Date.	Steamers.	Tons.	From Aden	Tons.
SUNDAY.				
2nd Jan. '16	Mooltan ..	10000	....	..
9th ,,	Caledonia ..	8006	....	..
16th ,,	Maloja ..	12500	....	..
23rd ,,	Persia ..	8000	....	..
30th ,,	Salsette ..	6000	Arabia ..	8000
6th Feb.	Kaisar-i-Hind ..	11500	....	..
12th ,,	Salsette ..	6000	Karmala ..	9000
20th ,,	Kashmir ..	9000	....	..
27th ,,	Salsette ..	6000	Khyber ..	9000
5th March	Khiva ..	9000	....	..
12th ,,	Medina ..	12500	....	..
19th ,,	Caledonia ..	8000	....	..
26th ,,	Salsette ..	6000	Mongolia ..	10000
2nd April	Kashgar ..	9000	....	..
9th ,,	Salsette ..	6000	Malwa ..	11000
16th ,,	Kaisar-i-Hind ..	11500	....	..
23rd ,,	Salsette ..	6000	Mooltan ..	10000
30th ,,	Karmala ..	9000	....	..

To Colombo, Straits, China and Japan transhipping at Colombo for Australia, &c.

Date. About	Steamers.	Tons.	Connecting at Colombo	Tons.
Dec. 15	Mongara ..	8300	Nil ..	..
30th ,,	Sardinia ..	7000	Khyber ..	9000
13th Jan. 16	Namur ..	7000	Medina ..	12500
27th ,,	Nanking ..	7000	Mongolia ..	10000
7th Feb.	Novara ..	7000	Malwa ..	11000
24th ,,	Malta ..	7000	Mooltan ..	10000

For accommodation and further information apply to "THE SUPERINTENDENT, P. & O. S. N. Co., Bombay.

BRITISH INDIA SAILINGS.

About.	Steamers.	Destinati
29th Dec	Shirala	Mombasa and Zanzibar
1st Jan. '16	Chakla ..	Karachi
1st ,,	Pundua ..	Karachi and Persian Gulf Ports
3/4 ,,	Linga ..	Karachi direct. *

* on arrival of the English Mail.

Terms and rates of freight and passage may be arranged with Messrs. MACKINNON, MACKENZIE & Co., Agents, Nicol Road, near Ballard Pier, Bombay.

NIPPON YUSEN-KAISHA.

(Japan Mail Steamship Co., Ltd.).

Incorporated in Japan.

To Japan via Singapore, Hongkong and Shanghai.

Steamers.	Commanders.	Tons.	Arrival.	Departures.
Kirin Maru ..	T. Sasaki	3801	20th Dec	31st Dec.
Rangoon Maru	T. Kusano	5348	28th Dec.	8th Jan. 16
Teashin Maru	S Yamazaki	4173	5th Jan	16th Jan
Ryo Maru	K Okamoto	6320	10th Jan	22nd Jan
Yetorofu Maru	K. Ogura	4166	13th Jan	25th Jan.

For Freight apply to:—

T. IBUKIYAMA,
Manager.

NIPPON YUSEN-KAISHA.
York Building, Hornby Road, Bombay.

OSAKA SHOSEN KAISHA.

(Incorporated in Japan.)

HEAD OFFICE:—OSAKA, JAPAN.

Fleet 120 Vessels, Gross Tonnage 273,600.

Twice a month from BOMBAY to JAPAN.

via Singapore and Hongkong.

Steamers	Tons.	Commanders.	Arrival.	Departures.
EuropaMaru	2807	S Nakagawa	21st Dec.	2nd Jan 16
Luzon Maru.	4077	T Miyata	18th Jan	29th Jan.
Saigon Maru..	4538	T, Watanabe	30th Jan	11th Feb

For Freight apply to

Y. ASAI,
Manager.

Sukhadwalla Building,
Hornby Road, Fort, Bombay.

Flooring Tiles, Marble Merchants and Contractors.

GAZDAR & Co.,

Sole Agents for the

HENRY RICHARDS TILE Co.,

4, CHURCH-GATE ST., FORT,

BOMBAY.

Bath Tubs, Lavatories, Urinals, Bath-room Fittings, etc.

SHIPPING

ELLERMAN'S CITY AND HALL LINES.

(JOINT SERVICE)

SPRING SAILINGS. 1916

HOMEWARD.

Steamers.	Class.	Tons.	Leave Bombay about,	Leave Karachi about.
City of Cairo.	A & C	7672	....	30th Jan.,
City of Exeter	A & C	9373	....	20th Feb,
City of Paris	A & C	9-39	20 Mar.	18th Mar,
City of Marseilles.	A & C	8250	20th Apr.	18th Apr,

Fares,	1st class Single.	2nd class Return.	2nd class Single.	2nd class Return.
	Rs.	Rs.	Rs.	Rs.
Marseilles	555	883	420	630
London via Marseilles.....	630	1,033	480	790
Liverpool.....	600	900	450	675
London via Marseilles out from Liverpool	..	942	..	713

Owing to the war, rates of passage and dates of sailing subject to alteration or cancelment without liability to the Company.

Concessions granted to Families Railway Employees, Hospital Nurses, Missionaries, Tea Planters, etc.

Officers of the Army are exempted from the penalty attached to overstaying their leave by reason of delay in arrival of steamer, provided it is timed to arrive within the period of their leave.

The A. and C. class steamers carry a duly qualified Surgeon and an experienced Stewardess.

A. and C. class steamers have Electric Light and Fan, fitted in each cabin FREE OF CHARGE.

The Fares advertised include Free Passage by B. I. Steamer between Bombay and Karachi and vice-versa.

Through booking in connection with Cunard Line.

All the above steamers are fitted with "WIRELESS TELEGRAPHY."

For passage and full particulars apply to:—

KILLICK NIXON & Co.,

Bombay.—Messrs. Ed. Bate and Sons, Agency.
Karachi.—Messrs. Forbes, Forbes Campbell and Co., Ltd.

BANKING

THE EASTERN BANK, LIMITED.

(Incorporated in England).

Bankers to the Government in Busra.

HEAD OFFICE: 4, Crosby Square, London, E. C

Branches at Bombay, Calcutta, Bagdad and Basra.

Authorised Capital £1,500,000
Called-up Capital £600,000
Reserve Liability of Shareholders ... £900,000
Reserve Fund £55,000

BOARD OF DIRECTORS.

The Rt. Hon. Lord Balfour of Burleigh, Kt.
Sir Jacob E. Sassoon, Bart, (Messrs. E. D. Sassoon and Co.).
Emile Fransqui, Esq., (Director of the Societe Generale de Belgique).
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G. Bromley-Martin, Esq., (of Martins Bank Ltd).

BOMBAY COMMITTEE.

Sir Jacob Sassoon, Bart.
A. J. Raymond, Esq.
Sir Dinshaw Maneckji Petit Bart.
Narottam Morarji Goculdas, Esq.

BOMBAY OFFICE.

Corner of Hornby Road and Churchgate Street.

INTEREST ALLOWED ON DEPOSITS FIXED FOR ONE OR TWO YEARS AT THE RATE OF 4½ PER CENT., PER ANNUM.

CURRENT ACCOUNTS opened and FIXED DEPOSITS received for shorter periods at rates to be ascertained on application.

INTEREST ALLOWED ON SAVING DEPOSIT ACCOUNTS at 3½ per cent. per annum.

Copies of the Rules may be obtained on application.

BILLS OF EXCHANGE purchased, loans and credits granted on approved security and every description of Banking and Exchange business undertaken.

PURCHASES and SALES of British and Foreign Securities effected on the usual terms.

SECURITIES received for Safe Custody and interest and dividends collected for clients.

L. F. TUCKER,
Manager.

THE BOMBAY WIDOWS' PENSION FUND

LTD., ESTABLISHED 1876.

No. 273, Hornby Road, next to Fire Brigade Station.

Funded Capital of Rs. 1,95,600

Bankers.—The Bank of Bombay.

OBJECT.—The object of the Fund is to enable married persons to make provision after their death for their wives in the shape of a monthly pension for life. Subscriptions are based upon a very large scale. No distinction between European and Indian lives. Funds are invested in Government and other approved securities. Thirty per cent. of the total subscription is refunded to a subscriber in the event of his wife predeceasing him. Twelve months' grace is allowed for paying subscription in the event of a subscriber losing his employment. Liberal commission is offered to canvassers.

GAJANAN SADANAND DESAI,
Secretary and Treasurer.

Are you losing weight? Muscles weak and flabby? Stearns' Wine of Cod Liver Extract builds up broken down tissues and produces sound healthy flesh—increases your weight.

A 13

SHIPPING

ANCHOR LINE.

Steamers.	Tonnage.	Captains'	Leave Bombay, about
S.S. Elysia	6368	J. Kinnaird	9th Jan. 1916.
S.S. Circassia	6722	C. F. Osborne R.D., R.N.R.	24th Feb. ,,
S.S. Castalia	6388	Wm. Kelso	7th Mar. ,,
S.S. Olympia	5124	Alex. Andrew	21st ,, ,,

Subsequent sailings cannot be announced at present on account of the war but due notification will be given as soon as possible.

ALL STEAMERS FITTED WITH MARCONI WIRELESS TELEGRAPHY.

All the four berth cabins have now been given up and in the future only three persons will be berthed in the cabins that originally held four.

FARES.

	Single. Rs.	Return. Rs.
Bombay to Suez	420	630
Bombay to Cairo	435	660
Bombay to Port Said	450	675
Bombay to Marseilles and back from Liverpool	555	867
Bombay to London via Marseilles and back from Liverpool	630	942
Bombay to Gibraltar	570	855
Bombay to Liverpool	600	900
Bombay to New York via Liverpool and Glasgow	867	1433

All return tickets are available for 2 years.

Concessions granted to Families, Railway employees Hospital Nurses, Missionaries, Tea-Planters etc.

Each steamer carries a duly qualified Surgeon and an experienced Stewardess and is fitted with every comfort.

All steamers have electric lights and electric-fans in every cabin free of charge.

Officers of the Army are exempted from the penalty attached to overstaying their leave by reason of delay in arrival of steamers provides it is timed to arrive within the period of their leave.

The advertised rate to Europe includes free passage by B. I. S. Company's steamer between Karachi and Bombay.

Through tickets to America per Anchor Cunard Joint Passenger Service.

For any further information, regarding passage apply to the undersigned:—

W. & A. GRAHAM, Co.,
Agents, Bombay.

BANKING

NATIONAL BANK OF INDIA, LIMITED.

Esplanade Road, BOMBAY.

(Incorporated in the United Kingdom.)

Bankers to the Government in British East Africa and Uganda.

Subscribed Capital £2,000,000
Paid-up Capital £1,000,000
Reserve Fund £1,175,000

Head Office:
26, Bishopsgate London E.C.

Branches.

Calcutta	Chittagong	Zanzibar
Bombay	Rangoon	Mombassa
Madras	Mandalay	Nairobi
Karachi	Colombo	Nakuru
Lahore	Kandy	Kisuma
Amritsar	Newera-Elliya	Jinja
Delhi	Aden (Camp	Kampale
Cawnpore	Aden (Steamer	Entebbe
Tuticorin	Point)	
Cochin		

Agents in Mauritius:
Mauritius Commercial Bank.

FIXED DEPOSITS.

The Bank receives Fixed Deposits for One year and shorter periods at rates of interest to be ascertained on application.

CURRENT DEPOSIT ACCOUNTS.

are opened for Approved Customers and interest is allowed at 2 per cent. per annum from Rs. 1,000 up to Rs. 1,00,000 but no interest is allowed when the sum accrued does not amount to Rs. 5 half-yearly.

BILLS OF EXCHANGE.

payable in the principal Cities of Europe, India, China, Africa and Australia, purchased or collected.

DRAFTS.

are granted on the Head Office and Branches of the Bank and on the Principal Cities of Europe, Africa, America and Australia Remittances may be by telegrams.

The Bank undertakes the purchase and sale of Government Securities, Stocks and Shares and receives same for safe custody realising Interest and Dividend when due.

Loans and Cash Credits granted on approved securities.

RALPH KIDD,
Manager.

NEW YEAR 1916.

ORDERS NOW REGISTERED

AT

FELICE CORNAGLIA

CONFECTIONER

BOMBAY & POONA.

Telegrams: CORNAGLIA. Telephone No. 42.

BANKING

THE YOKOHAMA SPECIE BANK.

LIMITED.

(Registered in Japan.).

Established 1880.

Subscribed Capital ..... Yen. 48,000,000
Paid-up Capital ..... Yen 30,000,000
Reserve Fund ..... Yen. 20,000,000

HEAD OFFICE.—YOKOHAMA.

Branches and Agencies at

Antung	Hsein	Liaoyang
Australia		Calcutta
Changchun		London
Darien (Dalney)		Lyons
Hankow		Fengtien
Harbin		(Mukden)
Hong-Kong		Nagasaki
Honolulu		Newchwang
Kobe		New York
Les Anglos (Cal. U.S.A.)		Osaka
		Pekin
Ryojun (Port		Arthur)
San Francisco		
Shanghai		
Sydney		
(Australia)		
Tiehling		
Tientsin		
Tokyo		
Tsingtau		
Tsinanfu.		

CURRENT DEPOSIT ACCOUNTS are opened at 2 per cent. per annum on daily balances of Rs. 1,000 up to Rs. 1,00,000 provided that the amount of half yearly interests is not less than Rs. 5.

FIXED DEPOSITS are received for one year and shorter periods on terms which may be ascertained on application.

Every description of BANKING and EXCHANGE business transacted.

N. IGARASHI, Manager.

Post Box No. 207.
Hornby Road, Fort, Bombay.

BANK OF BOMBAY.

SAVINGS BANK.

The Bank receives Deposits on the following terms:—

Sums not exceeding Rs. 1,000 in the aggregate may be deposited within any one year from 1st January to 31st December.

Deposit may be made in the names of two or more persons and the balance made payable to one or more of them or to the survivor or survivors. Interest is allowed at the rate of three per cent. per annum of the minimum monthly balance not exceeding Rs. 5,000.

Copies of the Rules can be obtained on application at the Bank.

R. AITKEN,
Secretary and Treasurer.

BANKING

BANK OF BARODA, LIMITED.

Under the patronage of any largely supported by the Government of H. H. the Maharaja Gaikwar.

Registered under the Baroda Companies Act III of 1897.

HEAD OFFICE BARODA.

Branches: Ahmedabad, Navsari, Mehsana and Surat.

Capital Subscribed ..... Rs. 20,00,000
Capital Paid-up ..... Rs. 10,00,000
Reserve Fund ..... Rs. 3,75,000

CURRENT DEPOSIT ACCOUNTS.

Interest allowed on daily balance from Rs. 300 to Rs. 1,000 at the rate of 2 per cent. per annum and on sums over Rs. 1,00,000 by special arrangement. No interest which does not come to Rs. 3 per year will be allowed.

FIXED DEPOSIT.

Amounts for 12 months are received at 4½ per cent. and for other periods on terms which may be ascertained on application.

LOANS, OVERDRAFTS, AND CASH-CREDITS.

The Bank grants accommodation on terms to be arranged against approved securities.

The Bank undertakes on behalf of its constituents the safe custody of Shares and Securities and the collection of dividends and interest thereon; it also undertakes the sale and purchase of Government Paper and all description of Stock at moderate charges, particulars of which may be learnt on application.

SAVINGS BANK DEPOSITS.

Deposits received and interest allowed at 3½ per cent., per annum. Rules on application.

C. E. RANDLE,
Manager.

Zymole Trokeys are just the thing for hoarseness. They clear the throat and soothe the irritated membrane. Absolutely harmless.

B 2

BANKING

THE BURMAH OIL COMPANY, LTD.

(SCOTLAND.)

B. O. C. LUBRICATING OILS

B. O. C. LAMPS OIL	B. O. C. PITCH
B. O. C. PETROL	B. O. C. CANDLES
B. O. C. MOTOR OILS	B. O. C. NIGHTLIGHTS
B. O. C. GREASES	B. O. C. WAX

BOMBAY AGENTS:

SHAW WALLACE & Co., Wallace Street,

P. O. Box 203. Telephone Nos. 101 & 1439.

BANKING

HONGKONG AND SHANGHAI BANKING CORPORATION.

(Incorporated in Hongkong.

Paid-up Capital $15,000,000
Reserve Liability of Proprietors ... $15,000,000
Silver Reserve Fund $18,000,000
Gold Reserve Fund £1,500,000

COURT OF DIRECTORS AND HEAD OFFICE IN HONGKONG.

ADVISORY COMMITTEE IN LONDON

BRANCHES.

Amoy	Ipoh	Rangoon
Bangkok	Johore	Saigon
Batavia	Kobe	San Francisco
Bombay	Kwala-Lumpur	Shanghai
Calcutta	London	Do Hongkew
Canton	Lyons	Singapore
Colombo	Malacca	Sourabaya
Foochow	Manila	Taipeh
Hamburg	Nagasaki	Tientsin
Hankow	New York	Tsingtau
Harbin	Peking	Yloilo
Hongkong	Penang	Yokohama

CURRENT DEPOSIT ACCOUNTS.

Interest allowed at 2 per cent. per annum on Daily Balances of Rs. 1,000 to Rs. 1,00,00 provided the sum accrued amounts to Rs. 5 half yearly.

FIXED DEPOSITS.

Are received for varying periods up to 12 months on terms which may be ascertained on application. Drafts granted on London and the chief Commercial places in Europe India, Australia, America, China, and Japan.

Credits granted Bills purchased and every description of Banking and Exchange business transacted.

C. H. WILSON
Agent.

40, Churchgate Street.

THE MERCANTILE BANK OF INDIA LIMITED.

(INCORPORATED IN ENGLAND.)

12, ESPLANADE ROAD.

Subscribed Capital £1,125,000
Paid-up Capital £562,500
Reserve Liability of Shareholders ... £562,500
Reserve Fund £500,000

Head Office: 15, Gracechurch Street, London E. C.

LONDON BANKERS.

THE BANK OF ENGLAND.

THE LONDON JOINT STOCK BANK LTD.

BRANCHES AND AGENCIES.

Bombay, Karachi, Calcutta, Sub-Branch Howrah (Calcutta), Delhi, Rangoon, Madras Colombo, Kandy, Galle, Kuala-Lumpur Kota Bharu (Kelantan), Penang, Singapore, Hongkong and Shanghai.

The Bank negotiates and collects Bills and grants Drafts payable at its Head Office and branches and issues Letters of Credit for the use of Travellers.

The Bank receives Deposits on the following terms:—

CURRENT DEPOSIT ACCOUNTS.

Interest allowed at 2 per cent. on the actual daily balances up to Rs. 1 lakh.

Sums above Rs. 1 lakh will be received on terms to be ascertained on application.

FIXED DEPOSITS.

Interest at 4 per cent. per annum allowed on deposits fixed for 12 months. Rates for shorter periods to be ascertained on application.

The Bank undertakes the purchase and sale of Government Securities, Stocks and Shares and receives same for safe custody realising Interest and Dividends when due.

J. B. CRICHTON,
Manager.

THE BANK OF INDIA LIMITED.

ESTABLISHED 7TH SEPTEMBER, 1900.

INCORPORATED UNDER THE INDIAN COMPANIES' ACT VI OF 1882.

HEAD OFFICE—ORIENTAL BUILDINGS BOMBAY.

CAPITAL SUBSCRIBED ..... Rs. 1,00,00,000
CAPITAL PAID-UP ..... Rs. 50,00,000
RESERVE FUND ..... Rs. 5,50,000

CURRENT DEPOSIT ACCOUNTS.

Interest is allowed on daily balances from Rs. 300 to Rs. 1,00,000 at the rate of 2½ per cent. per annum from December 1st to May 21st and at 2 per cent. per annum for the remaining six months. On sums exceeding Rs. 1,00,000 interest is allowed by special arrangement. No interest will be allowed which does not amount to Rs. 3 per half year.

FIXED DEPOSITS.

Deposits are received fixed for one year or for shorter periods at rates of interest which can be ascertained on application.

GENERAL BANKING BUSINESS.

Transacted rules for which can be obtained on application.

N. P. STRINGFELLOW,
Manager.

BANKING

THE PUNJAB NATIONAL BANK, LIMITED.

ESTABLISHED 15TH MAY, 1895.

Capital Authorized ..... Rs. 50,00,000
Capital Issued ..... Rs. 31,00,000
Capital Subscribed ..... Rs. 31,00,000
Capital Paid-up ..... Rs. 15,75,958
Reserve Funds ..... Rs. 11,21,541

HEAD OFFICE—LAHORE.

Branches.

Amritsar, Bombay, Calcutta, Cawnpore, Delhi, D. I. Khan Ferozepore, Gujranwalla, Jullundhur, Karachi, Kasur, Lahore City, Lyalpur, Ludhiana, Multan City, Peshwar City, Amballa City, Rawalpindi, Sargodha, Sialkot, Patiala, Jamoo, Srinagar and Jhelum City.

CURRENT ACCOUNTS are opened and interest allowed at the rate of 2½ per cent. per annum.

FIXED DEPOSITS are received for 12 months and shorter periods at rates of interest which can be ascertained on application.

SAVINGS BANK DEPOSITS. Sums as low as Rs. 5 received and interest allowed at 3½ per cent. per annum.

LOANS OVERDRAFTS and CASH CREDITS. The Bank grants accommodation on terms to be arranged against approved security.

CHEQUES, HUNDIS, BILLS, etc., of out stations are bought collected, and discounted

For other particulars and rules or business apply to:—

SETH GHARIBDAS,
Manager.

CHARTERED BANK OF INDIA, AUSTRALIA AND CHINA.

(Incorporated in England by Royal Charter).

Capital £1,200,000
Reserve Fund £1,800,000
Reserve Liability of Shareholders ... £1,200,000

HEAD OFFICE.

38, Bishopgate London, E.C.

AGENCIES AND BRANCHES.

Bombay	Medan	Manila
Calcutta	(Sumatra)	Cebu
Madras	Singapore	Hoilo
Rangoon	Malacca	Hong-Kong
Colombo	Kwala-Lumpur	Canton
Karachi	(F.M.S.)	Foochow
Amritsar	Klang (F.M.S.)	Shanghai
Delhi	Seremban (F.M.S.	Tientsin
Penang	Bangkok	Tsingtau
Puket	Batavia	(North China)
Taiping (F.M.S.)	Sourabaya	Hankow
Ipoh (F.M.S.)	Saigon	Yokohama
	Haiphong	Kobe

CURRENT DEPOSIT ACCOUNTS.

Interest is allowed at 2 per cent. per annum on the minimum monthly balance if not under Rs. 1,000 and not exceeding Rs. 1,00,000 but no interest is allowed when the sum accrued does not amount to Rs. 5 half yearly.

Amount above Rs. 1,00,000 will be received on terms which may be ascertained upon application. Government Securities, Stocks and Shares bought and sold on account of clients and also received for safe custody and collection of Interest and Dividends when due.

FIXED DEPOSITS.

Are received for twelve months and shorter periods at rates to be ascertained on application.

GEORGE MILLER,
Agent.

Post Box No. 24.

STANDARD OIL CO., OF NEW YORK.

MARSHALL'S BUILDINGS,

BALLARD ROAD, BOMBAY.

BRAND	Price.
Snowflake 150 deg.	6 0 2 per case.
White Rose 150 deg.	5 12 2 per case.
Chester Brand 125 deg....	5 2 2 per case.
Devoes's Brilliant 125 deg.	5 0 2 per case.
Tiger Brand 125 deg.....	4 15 2 per case.
Monkey Brand 125 deg....	4 15 2 per case.
White Camalia 125 deg. (in tins).	4 6 0 per 2 tins.
Camel Brand 125 deg. (in tins).	4 6 0 per 2 tins.
Elephant Brand 125 deg. (in tins).	4 6 0 per 2 tins.
Elephant Brand 125 deg. (in bulk).	3 12 0 per 8 Imp. gallons.

The Company's Local Agents sell all or any of the above oils at the prices stated. Deliveries of bulk oil, on Malabar Hill and Cumballa Hill, are made at half an anna extra charge for coolie hire to cover the increased cost of haulage.

Thana Agent adds one anna to Bulk Oil price and Rs. 0-2-0 per case to above Case Oil prices.

Cooria, Andheri and Bandra Agents add one anna to above prices excepting for Bulk.

Order books supplied gratis on application.

MANAGER.

SPECIAL SHORT ADVTS.

"WANTED," "TO LET" and "FOR SALE" Advertisements are charged at the following rates WHICH MUST BE PREPAID.

ADVERTISEMENTS not exceeding twenty words Re. 1 per insertion; every additional line (six words) or part of a line 4 annas. Headings count as two lines.

Advertisers are requested to send remittance with copy of advertisement to avoid delay in publication.

Advetisers are requested to note that the publishers cannot undertake to send Replies to Advertisement unless a sufficient amount is prepaid to cover Postage. Replies can always be obtained at the Office on production of the Voucher given between the hours of 11 a. m. and 5 p. m.

SPECIAL CONTRACT RATES
may be had on application to—
The Manager, "Bombay Chronicle."

THE KALKADEVI SHORTHAND and TYPEWRITING INSTITUTION, ESTABLISHED 1898. The most successful and therefore the best. Testimonials from Members of Parliament, and other Europeans, etc., etc. Subjects:—Book-keeping & Accountancy, Typewriting, Shorthand and Shorthand Speed Classes. Special arrangements for Ladies. Managing Proprietor, Gopaldas, Laldas, Kalkadevi Road, Bombay.

ALL forms of Leprosy, Leucoderma, sores, piles, patches and various blood impurities cured in four weeks. Rs. 5 per week. Two day's medicines gratis for trial. LILY COTTAGE, Simla, Calcutta. 568

MAHABALESHWAR VICTORIA HOTEL "Mrs. Myne and three children have stayed for seven weeks. We have been very comfortable; the rooms are large and airy. The food good and the servants civil."

Also well situated bungalows to be let. Apply to ADURJI & BROS. 2464B

WANTED

WANTED GENTLEMAN to Share large room in a well appointed flat on Apollo Bunder, good table. Terms moderate. Apply CECIL, Advt. Dept., "Bombay Chronicle." 1000

WANTED—PAYING GUEST by European family in modern flat on Apollo Bunder, room large and airy with bathroom attached. Apply CECIL, Advt. Dept., "Bombay Chronicle." 1001

THE LAWRENCE MILITARY ASYLUM, SANAWAR, SIMLA HILLS. WANTED—ASSISTANT MASTER, Rs. 175—5—200. Government Service. Begin work 5th February, 1916. Apply soon, with testimonials stating qualifications, age and religion, to Rev. G. D. BARNE, Principal. 1001

APPLICATIONS are invited for the post of an ENGLISH-TEACHER for a private School, at Kumbharia (Cutch.) Only experienced matrics who are strong in Mathematics, English and Sanskrit need apply, with copies of testimonials and other educational mention before the 1st proximo to

MANJI RAMJI RATHOD,
Secretary.
Ex. P. O. Wagrod,
via Patan, N. Gujrat. 2731

APPLICATIONS will be received by THE CHAIRMAN, Colombo Port Commission, up to 12 noon, on TUESDAY, 11th January, 1916, for the post of MATE, Harbour Tugs. The salary of the appointment is Rs. 3,600 per annum, with no allowances. The post is non-pensionable.

Candidates for appointment should be under 30 years of age, and should hold a Board of Trade Master's certificate.

Original certificates and testimonials, with copies for retention, should be annexed to the application.

The candidate selected will be called upon to take up the appointment at once; he will be on probation for six months, and be required in due course to enter into an agreement for three years.

F. BOWES,
Chairman,
Colombo Port Commission.
Colombo, 21st December, 1915. 1005

ASSAM LABOUR BOARD.—Applications will be received by Undersigned up to the 15th January, 1916, for the post of SUPERVISOR under this Board. Salary Rs. 1,000, rising by annual increments of Rs. 50 to Rs. 1,200. Leave, leave allowances and travelling allowance will be regulated by the provisions of the Civil Service Regulations. The appointment will be made for three years in the first instance, subject to three months' notice on either side, and to the right of the Board to dispense with the services of the Supervisor for misconduct. Applicants should state age, qualifications occupation and extent of the knowledge of vernacular languages spoken by Assam tea garden coolies and should be accompanied by testimonials.

W. M. KENNEDY, Major, I.A.,
Chairman, Assam Labour Board,
Block B.3, Clive Buildings, Calcutta.

EAST INDIAN RAILWAY.—WANTED from the beginning of next March a trained and experienced ASSISTANT MASTER for Oakgrove Boys School, near Mussoorie. Must be capable of preparing boys for the Cambridge Local Examinations, and be willing to take a generous interest in the welfare of the boys not only during school hours, but in outdoor games and exercises. Salary, which will be according to qualifications and experience, will be not less than Rs. 175 per mensem, plus free board and lodging, fuel, lighting, washing and medical attendance. Applications with copies of certificates, etc., and of particulars of training received should be sent as early as possible to—

THE HEAD MASTER,
Oakgrove School,
Jharipani, U. P.
R. S. HIGHET,
Agent and Chairman,
E. I. R. Hill Schools Committee.
Calcutta, 18th December, 1915. 1004

WANTED

CHAFFEUR WANTED.—At once. Apply with references to SIEMENS BROTHERS DYNAMOWORKS, Ltd., Rampart Row, Bombay. 2742

WANTED.—LOAN of Rupees seventy-five thousand, on mortgage of substantial properties. Only principals. No brokers, please apply to Box No 673, Advt. Dept., "Bombay Chronicle." 2747

THE LAWRENCE SCHOOL, Ghora GALI.—Punjab Government High School for Europeans. Wanted ASSISTANT MASTER Rs. 125—5—150. ASSISTANT MISTRESS (Mathematics) Rs. 100. Matron. Rs. 80. Apply the PRINCIPAL. 2665

C. M. S. HIGH SCHOOL, JUBBULPORE.—WANTED a B.Sc. to teach Physics and Chemistry, salary Rs. 70 to Rs. 100, according to qualifications and experience Must join post January 3rd, 1916. Apply to PRINCIPAL. 1006

WANTED.—SUBSCRIBERS to Phonetic Script (a new and easy Shorthand on the system of Indian Orthography) recognised for Commercial examinations. Price As. 8. Apply to R. G. KANVINDE, 9, Chewulwadi, Bombay. 2741

DOVETON PROTESTANT COLLEGE, MADRAS.—WANTED a PRINCIPAL with experience of teaching in English Schools. Must be a graduate of a British University. Salary. Rs. 600—700 by annual increments of Rs. 25. Apply to THE HONORARY SECRETARY 1002

THE LAWRENCE MILITARY ASYLUM, SANAWAR, SIMLA HILLS. WANTED—ASSISTANT MISTRESS for Girls' School. Stipend, Rs. 150—5—175. Government Service. Begin work February 5th, 1916. Apply with testimonials, stating age and religion, to Rev. G. D. BARNE, Principal. 1003

FOR SALE.

COINS FOR SALE.—Ancient Greek, Roman, and Persian; also English, Foreign and Indian old Silver and Coper Coins. Price List from R. D. SETHNA, Rambaugh Road, Karachi. 2735

FOR SALE.—English Built DOUBLE VICTORIA, on Cee and under springs, just as new, very little used, India rubber wire tyres wheels, lamps and carpet complete, Rs. 1,000. Apply "BANA" Great Western Hotel. 2746

FOR SALE.—CHESTNUT COUNTRYBRED MARE, 3 years, about 14-2. Arab Sire and Dam.

DARK CHESTNUT COUNTRYBRED MARE, 2 years, about 14-1, by Thoroughbred Sire.

Apply to Box No. 673. Advt. Dept., "Bombay Chronicle." 2718

OMIAR DIARY FOR 1916—With instructive data such as information regarding the weight of rolled steel beams, channels, angles, tees, bolts and nuts ect. Power required to drive machinery, port charges, illustrated price list etc. etc. Price As. 8, OMIAR FOUNDRY, Mazagaon, Bombay. 2739

SPECIAL REDUCED PRICES.—179 pairs Gents Black box Hide Oxford Walking Shoes, Bark tanned soles, hand-sewn, toe capped, medium toe, linen lined. Do not miss this opportunity to secure footwear cheap. In sizes 5, 6, 7, and 8 Reduced price Rs. 5.

THE CHROME LEATHER Co.,
MADRAS.
612—2

FOR SALE—Any two of the following three Cars: (1) Sheffield Simplex, 45 h.-p., six cylinder, gear-boxless, run 3,200 miles, (2) Minerva (Knight), 38 h.p., four cylinder, run 3,800 miles; and (3) Bianchi, 10-12 h. p., four cylinder, run 1,700 miles; cars driven by owner. For particulars, apply to SHANTARAM NARAYAN DABHOLKAR, 2705 Choupaty Road.

A UNIQUE OPPORTUNITY FOR SERIOUS STAMP-COLLECTORS.—Want to sell a highly specialized collection of British India stamps containing entire sheets and blocks and rarities; a collection of Great Britain stamps, rich and magnificent; and a collection of Colonials containing Queen, King Edward and King George stamps. A rare opportunity not likely to recur. Apply "A.B.C.," Advt. Dept., "Bombay Chronicle." 1006

TO BE LET.

TO LET.—Rooms for Offices, Godowns, from Rs. 45, 60 and 160, in Sassoon Building, opposite Town Hall. Apply IRANI'S SHOP. 2714

TO BE LET.—Immediately flat tiled upto date, breezy, with E.L. and F Apollo Bunder Near Taj. Rent Rs. 115 on lease 1 year. Apply to Box No. 670 Advt. Dept., "Bombay Chronicle." 2674

TO LET—Well ventilated and breezy FLAT, Sussex Road, near Victoria Gardens. Large rooms with verandah. For rent and other particulars apply to Mr. S. S. PERRY, Arsenal Road, Poona, or to the Mali on premises.

TO BE LET.—A nice large airy room with bath-room attached, etc., also it has got a separate entrance. Apply to Box No. 1111, Advt. Dept., "Bombay Chronicle." 1006

WATSON'S ANNEXE, Apollo Bunder, Rooms facing Yacht Club, Apollo Pier Road; Rents from Rs. 25 to Rs. 125. Apply

MANAGER,
Watson's Annexe.
2461

NOTICES.

NOTICE.

NOTICE is hereby given that Mr. PURSHOTAMDAS KALIDAS, the Administrator of the property and credits of Ranchhordas Kalidas and also the sole heir of Ranchhordas Kalidas has contracted to sell to our client the undermentioned property: It is believed that the title deeds relating to the property have been either lost destroyed or burnt. If any person however is in possession of the title deeds relating to the said property or any of them and claims thereby any lien or charge thereon or on the said property or has any claim in respect thereof or of the said property by any means whatsoever he is required to make the same known in writing to the undersigned as attorneys for the Purchaser at their office, No. 65 Esplanade Road within the Fort within one week from the date hereof, otherwise the lien charge or claim will be considered as waived and the purchase will be completed without any reference thereto.

THE DESCRIPTION OF PROPERTY.

All that piece or parcel of Government land or ground together with the messuage tenement or dwelling house and premises standing thereon situate lying and being without the Fort of Bombay on the Eastern side of Kika Street otherwise called Jagjivan Kika Street and on the Northern side of Pinjra Pole's Street in the Registration Sub-District of Bombay formerly as well as now in the occupation of several tenents of the said Purshotam Kalidas assessed by the Assessor and Collector of Municipal Rates and Taxes under C Ward No. 5876 and Street No. 195-197 and 131-141 Pinjra Pole Street containing by admeasurement 80 square yards or thereabouts but according to some previous title deeds about 118 square yards and registered in the Books of the Collector of Land Revenue under Old No. 1110 New No. 8291 Old Survey No. 2032 and New Survey No. 698 and bounded as follows on the East by Sweeper's passage and beyond that by the property of Lallubhai Mayaram on the West by Kika Street aforesaid on the North by the property of Gadiali Gordhan Nathu and on the South by Pinjra Pole aforesaid.

Dated this 27th day of December, 1915.

EDGELOW GULABCHAND WADIA & Co.,
2737 Purchaser's Attorneys.

NOTICE.

NOTICE is hereby given that our client HAJI NOOR MAHOMED MAHOMEDBHOY has contracted to purchase from ESMAILJI NOORBHAI and Bai RATOOBAI widow of ABDUL HUSEIN NOORBHAI two of the Executors of the last Will and Testament of the late Abdul Husein Noorbhoy the undermentioned property. All persons having any claims against the said property by way of mortgage, sale, inheritance, gift, lease, lien or otherwise howsoever are hereby required to make the same known in writing to the undersigned at their Office No. 95, Ash Lane, Fort within 14 days from the date hereof otherwise the sale will be completed without regard to any such claims and the same, if any, will be considered to have been waived.

DESCRIPTION OF PROPERTY.

ALL that piece or parcel of Fazendai land or ground (whereof Valubdas Bhugwandas is the Fazandar) with the messuage tenement or dwelling house hereditaments and premises standing thereon situate and being on the West side of Nagdevi Street outside the Fort and in the Registration Sub-District of Bombay containing by admeasurement two hundred and forty four and two-ninths square yards or thereabouts registered in the books of the Collector of Land Revenue under New Survey No. 2092 and assessed by the Assessor and Collector of Municipal Rates and Taxes under B Ward Nos. 253 and 713 (2) and Street Nos. 218-220 and 58 and bounded as follows that is to say on or towards the East by Goolam Mohidin Street otherwise called Nagdevi Street on or towards the West by the property of Russolji Dawoodbhoy Bhathiara on or towards the North by the property of Jiwanji Noorbhoy and on towards the South by Bhajipala Street.

Dated this 23rd day of December, 1915.

JEHANGIR SEERVAI MINOCHER & HIRALAL,
2710. Purchaser's Attorneys.

NOTICE.

NOTICE is hereby given that GANGADHARMAHADEV DESAI, of Bombay Hindu has contracted to sell the undermentioned property to our client. Any person having any claim in or to the said property or any part thereof by way of sale, exchange, mortgage, gift, trust, inheritance, possession, lease, lien, easement, or otherwise howsoever, is hereby required to make the same known in writing to the undersigned at their office No. 35 Medows Street within the Fort, Bombay within 14 days from the date hereof otherwise the sale will be completed without any regard to any such claim and the same will be considered as waived.

DESCRIPTION OF PROPERTY.

All that piece or parcel of Government Tocca Land or ground with the messuage, tenement or dwelling house standing thereon situate on the East side of Banmali Kookin at Parel in the Island and Registration District of Bombay and containing by admeasurement 1924 square yards or thereabouts be the same a little more or less and registered by the Collector of Land Revenue under Old Nos. 10, 12, New Nos. 14607 and 14612 and New Survey Nos. 1/2027, 2/2027 and assessed by the Municipality under F Ward Nos. 758, 759, Street Nos. 118-119, and bounded on or towards the North by the land of Palne Cruz on or towards the East by the land of Mukund Jaggunath Patel on or towards the South by the land or Lawerence Dias and on or towards the West by the land of Haji Ahmed Hassam.

Dated 23rd December, 1915.

SABNIS & GOREGAOKER,
2745 Attorneys for the Purchaser and Vendor.

THE SOUND INVESTMENT AGENCY.

SHARE, STOCK, EXCHANGE, BROKERS AND COMMISSION AGENTS.

EVERY description of shares and securities bought and sold at the most favourable rates. Expert and reliable advice and information given to Investors. Investors' referee sent on application. Great facility afforded to mofussil customers. All orders promptly executed and thorough satisfaction guaranteed. Highest references given.

Fixed and Short period Deposits arranged with Banks Firms and Mills.

Loans arranged on shares and approved security.

Life and Fire Insurance effected with first class English and Indian Companies.

Agency business of all sorts undertaken.

Address:—31, Hummum Street, Fort, Bombay.

Telegraphic Address—"SURETY," Bombay.

AUCTION SALE

GANDHI & CO

AUCTIONEERS & COMMISSION AGENTS.

62, Medows Street.

SALE ON THIS DAY WEDNESDAY THE 29TH DECEMBER, 1915, AT 2-30 P.M. (S.T.).

THIS DAY, WEDNESDAY, the 29th December 1915, at 2-30 p.m. (S.T.) Messrs. GANDHI and Co., Auctioneers, will sell at their Rooms No. 52, Medows Street, Fort, very strong, neat and artistic teak and, blackwood household furniture etc., including fancy and beautiful drawing room suites, almyrahs, wardrobes, bookcases mirrorback chests of drawers, teak and blackwood corner cabinets, tile and mirrorback drawingroom cabinets, leather and tapestry lined sofas, cane and putti reclining soras verandah benches, bookstands, hatstands, cushion chairs, bentwood arm chairs, Curzon chairs, office chairs, chowcases, writing, office ladies' and side tables, card tables, tile and mirrorback wall brackets, marble top centre tables, plain, fancy, and tiled teapoys phonographs, records etc., etc.

Property of a private gentleman:—

1 Small safe with stand.
1 Phonograph with 12 records.
1 Baby cradle.
1 Gent's cycle.
1 Sewing machine.
1 Persian carpet.
The property of the concerned.
1 Binocle of C. P. Goerzi Berlin.

By order of Mr. Nathaji Gulabchand and on account and at the risk of Mr. Just:—

1 Piano by Marks and Co.

AUCTION SALE OF LANDED PROPERTY SITUATE AT LOWER MAHIM, DADAR, HANSALI TANK ROAD, WITHOUT THE FORT.

Messrs. GANDHI and Co., Auctioneers, will, on WEDNESDAY, the 12th day of January, 1916, sell by Public Auction, the undermentioned immoveable property on the premises at 4-30 p.m. (S. T.), under instructions from Mr. Nathalal Narottumdas and his wife Savitagowri the mortgagees, and on account and at the risk of Vishwanath Bhawoo Khedeker the mortgagor, in exercise of the power of sale contained in an Indenture of Mortgage and further charge, dated the 3rd day of May, 1906 and the 14th day of December, 1910 respectively and made between the said mortgagor of the one part and the said mortgagees of the other part.

PARTICULARS.

FIRSTLY.—All that piece or parcel of Mahim Pension and Tax land or ground situate, lying and being at Lower Mahim Dadar Hansali Tank Road, without the Fort and in the Registration Sub-District of Bombay containing by admeasurement 1055½ square yards or thereabouts and registered in the Books of the Collector of Land Revenue under Old No. 384, New No. 1/4139, Old Survey No. 365 and New Survey No. 3/1442, together with the messuage, tenement or two dwelling houses or sheds standing thereon, assessed by the Assessor and Collector of municipal Rates and Taxes under G Ward Nos. 4277, 4278, 4280 and Street Nos. 638A, 639, 641, Hansali Tank Road and bounded on the East and North by the moiety of the land bearing the same Collector's and Survey Nos. belonging to Ramjee Babajee Patil, on the South by the Oarts of Sabastias D Almeda and on the West by the Oarts of Babaji Vithoba Moray.

SECONDLY.—All that piece or parcel of Mahim Pension and Tax land or ground together with buildings as abovementioned situate at Dadar Hansali Tank Road without the Fort and in the Registration Sub-District of Bombay, bearing same abovementioned Collector's Numbers except New Survey No. 1/442 and bearing the same Municipal Numbers as abovementioned and bounded on the East by the Oart of Vithoba Jeewanji on the West partly by the Oart of Balgowan Hurgowan, on the North by the Oart of Balgowan and on the South by the Oart of Vincent D. Almeda.

For further particulars apply to Messrs. Amin and Desai Attorneys for the Mortgagees at 61 Medows Street, Fort, or to the undersigned.

GHANDHI & CO.,
Auctioneers,
Bombay, 29th Dec., 1915.

J. S. MODY & CO.

AUCTIONEERS AND COMMISSION AGENTS.

24-26, BANK STREET, FORT.

BONA-FIDE SALE.

AUCTION SALE ON FRIDAY, 31ST DECEMBER, AT 2.30 P.M. (S. T.).

On FRIDAY, the 31st day of December, 1915, at 2-30 p.m. (S. T.), Messrs. J. S. MODY and Co., are instructed to sell by Public Auction at "Thoburn House" Apollo Bunder, Fort, very valuable and handsome household furniture by well-known makers comprising sliding dining table, arm and armless chairs, handsome sideboard, dinner waggons, dumbwaiters, meatsafes, rich glass and parcelainware, rich platedware, English ice chest, cooking stove, marble top tables, tiled fancy teapoys, rich upholstered drawing room suite, artistic cabinets, flower vases rich pictures engravings, rich carpets, iron single and double bedsteads, handsome almirahs, clothes and gown presses, sofas, bentwood chairs, Curzon easy chairs, marble top dressing and wash-hand tables, chest of drawers, glass door book cases, book stands, aluminium utensils.

The property of R. L. Phillips Esq., Dy. Traffic Manager, Port Trust.

The property is on view.

J. S. MODY & CO.,
Auctioneers.
Bombay, 29th December, 1915.

AUCTION SALE

BENNETT & CO.

NO. 22, APOLLO STREET, FORT.

A SPLENDID OPPORTUNITY FOR INVESTMENTS IN IMMOVEABLE PROPERTY.

AUCTION SALE OF THE PROPERTY SITUATE AT AND BETWEEN TAMKER ST., AND UNDERIA STREET.

Under instructions from Messrs. Rustomji and Ginwala, Attorneys for the mortgagee and on account and at the risk of Haji Ebrahim Haji Noor Mahomed the mortgagor and in exercise of the power of sale reserved to the mortgagee in the indenture of mortgage dated the 22nd day of September, 1913, Messrs. BENNETT & Co., Auctioneers will put up for sale by public auction on the premises on WEDNESDAY, the 29th instant at 4-30 p.m. (S.T.), the immoveable property comprised in the said indenture of mortgage described hereunder:—

All that piece or parcel of land or ground partly registered under quit and ground rent tenure bearing Collector's Old Nos. 473 and 475 New Nos. 7736, 7737 Old Survey Nos. 2626, 2627, 2628 and 2629 New Survey No. 3979 and partly registered under leasehold land under Old No. 162 New No. 16168 Old Survey No. 1/2629 New Survey No. 3979 admeasuring one hundred and sixty-two and seven-ninths square yards or thereabouts together with the dwelling house standing thereon situate at and between Temkar Street and Underia Street outside the Fort and in the registration sub-district of Bombay and assessed by the Collector of Municipal rates and taxes under E Ward No. 663 Street Nos. 1, 3, 5, 7 and 9 and bounded on or towards the East by a sweepers passage and beyond that by the property of Kaji Alisab Dawood Sab on or towards the West by the property of Bai Tuljabai on or towards the North by a sweeper's passage and on or towards the South by the Khandia's cross lane now called Street between Temker Street and Underia Street.

For further particulars and conditions of sale apply to Messrs. Rustamji and Ginwala, at their office at 373 Hornby Road, Fort, or to the undersigned.

BONA-FIDE SALE.

AUCTION SALE OF MOTOR CAR.

On FRIDAY, the 31st instant, at 5-30 p.m. (S. T.), Messrs. BENNETT and Co. will sell by Public Auction, at the A. J. Collings and Co.'s Works at Hughes Road, on account of the concerned:—

One Ford Landaulette Car (1915 Model) in perfect running order.

The car can be inspected at the Works.

A deposit of 25 per cent. will be required at the time of sale.

On FRIDAY, the 31st instant, at 3-30 p.m. (S. T.), Messrs. BENNETT and Co. will sell by Public Auction, at their Rooms, a quantity of grey and coloured piece-goods, etc.

The property of a deceased gentleman.—Consisting of teakwood dressing chest of drawers, glass door book cases, reclining sofa, arm chairs, wash-hand table, paper cabinets, paper scales, teapoys, wind proof hanging lamps, rich brass standard lamps, one Jost fan drying lamp, screens, wooden bedstead, etc., etc.

At 2-30 p.m. (S. T.).

1 handsome strong rubber-tyred glass-fronted miniature brougham, in good order.

1 second-hand rubber-tyred victoria, in good order.

1 second-hand rubber-tyred palanquin office shigram, in good order.

1 bay waler gelding, 15 hands, free of bad marks or vice, and used regularly as a carriage horse.

BENNETT & CO.
Bombay, 29th December, 1915.

CRAWFORD & CO.

AUCTIONEERS AND COMMISSION AGENTS.

16, Apollo Street, Fort.

Telephone No. 521.

SALE TO-DAY AT MAHIM AT 2-30 P.M. THIS DAY, WEDNESDAY, the 29th December, 1915, at 2-30 p. m. (S. T.), Messrs. CRAWFORD and Co. will sell by Public Auction, at the "Mody Castle," Mahim, very valuable and handsome neat made and French polished English-made furniture, consisting of dining table, dining chairs, dinner waggons, double meat-safes, drawing room suites of sofas and chairs lined with rich tapestry, teakwood and blackwood arm and armless chairs, easy and rocking chairs, low chairs, single and double mirror door almyrahs, teakwood cupboards, hanging clothes and gown presses, dressing chest of drawers, solid wood sideboards with mirror back, selected artistic cabinets, hall side and corner cabinets, marble top centre tables, solid wood teapoys with rich engravings, writing and dressing tables, reclining sofas, tables, hat stands, book cases, single and double iron and brass bedsteads, engraved pier tables, vases, table ornaments, rich pictures in frames, wall brackets, washing table, ice box with refrigerator, towel horse, rich platedware, crockeryware and glass ware cooking utensils, etc., etc.

The property of D. M. Tombroff, Esq., the Official Liquidator of Messrs. W. Wolf and Sons.

Catalogues are published and the property is on view.

CRAWFORD & Co.,
Auctioneers.
Bombay, 29th December, 1915.

AUCTION SALE

CRAWFORD & CO.—(*Contd.*)

at the 2nd floor of Meher Mansions opposite the Bandstand, Fort, very valuable and handsome neat made and French polished English-made furniture consisting of dining table, dining chairs, dinner waggons, double meat-safes, drawing room suites of sofas and chairs lined with rich tapestry, teakwood and blackwood arm and armless chairs, easy and rocking chairs, low chairs, single and double mirror door almirahs, teakwood cupboards, hanging clothes and gown presses, dressing chest of drawers, solid wood side boards with mirror back, selected artistic cabinets, hall side and corner cabinets, marble top centre tables, solid wood teapoys with rich engravings, writing and dressing tables, reclining sofas, tables, hat stands, book cases, single and double iron and brass bedsteads, engraved pier tables, vases, table ornaments, rich pictures in frames, wall brackets, washing table, ice box with refrigerator, towel horse, rich platedware, crockeryware and glass ware cooking utensils, etc., etc.

The property of D. M. Tombroff, Esq., the Official Liquidator of Messrs. W. Wolf and Sons.

Catalogues are published and the property is on view.

CRAWFORD & Co.,
Auctioneers.
Bombay, 29th December, 1915.

AMUSEMENTS

GREEN'S RESTAURANT

AND

'TAJ MAHAL HOTEL."

APOLLO BUNDER

SPECIAL PROGRAMME

FOR

NEW YEAR'S EVE.

By kind permission of their Excellencies; the Governor's Band will play a selected programme of music, under the direction of Mr. H. A. Barratt, from 7 p.m., to midnight, on Green's Roof Garden Restaurant, where special dinners consisting of 10 courses will be served at Rs. 6 per head.

The "Taj Mahal" Hotel Orchestra will play a selected programme of music on the ground floor of Green's Restaurant, from 7 p.m., to midnight.

Special Dinners consisting of 10 courses will be served on the first floor Restaurant at the reduced rate of Rs. 5 per head.

A la carte service will be available on the ground floor and first floor Restaurants.

Drinks will be served at the usual prices.

Dinners will also be served at Rs. 5 per head at the "Taj" Restaurant, where both the Bands can be heard.

TAJ MAHAL HOTEL.

The Excelsior Orchestra will play a selected programme of music during dinner from 7-30 to 9 p.m., and dance music from 9-30 to midnight on New Year's Eve.

The "Taj Mahal." Hotel Orchestra will play a selected programme of music from 7 p.m., to 11 p.m., on New Year's Day.

Special dinner at Rs. 5 per head will be served on both nights.

To avoid disappointment customers are requested to book tables early. Orders can be booked either at the "Taj Mahal" or Green's Restaurant.

Ch. STENGLER,
General Manager,
"Taj Mahal" Hotel and Green's Restaurant.

NEW

ALEXANDRA CINEMA

Near Crawford Market. Telephone 1882.

To-night. To-night.

THE

ZUDORA MYSTERY

8,000 Feet. 3rd Instalment. 6 Parts.

THE FASCINATING FILM SERIAL OF LOVE AND ADVENTURE PLAYED BY AN ALL STAR CAST OF FAVOURITE THANHOUSER PLYERS.

3 Shows Nightly:—7, 8-45, 10-30 S. T.

HALF RATES. NO ADVANCES.

Complete illustrated booklet HALF ANNA.

Under the patronage of His Highness the Maharaja GAIKWAR OF BARODA.

THE GANDHARVA NATAK MANDLI.

ONLY FOUR POPULAR PLAYS

Specially for the Congress Session in Christmas

IN

NEW ELPHINSTONE THEATRE

GRANT ROAD, BOMBAY.

Thursday, 30th Dec. 1915, at 8 p.m. (S.T.)

MRICHAKATIC

Saturday, 1st Jan. 1916, at 8-30 p.m. (S.T.)

VIDYAHARAN

Sunday, 2nd Jan. 1916, at 3 p.m. (S.T.)

SOUBHADRA

The Mandli will leave Bombay for Aurangabad after performing the above four plays only.

Admission fees:

Rs. 3, 2-8, 2, 1-8, 1, As. 12 and As. 8.

Tickets can be had at Mandli's residence at Arab's Bungalow, behind Mr. Gokhale's Hotel, Grant Road, from 24th Inst.

K. P. PANDIT,
Manager,
Gandharva Natak Mandli.

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AMUSEMENTS.

IMPERIAL CINEMA.

TO-NIGHT

SPECIAL XMAS PROGRAMME

"THE LITTLE FLOWER GIRL"

3-Reel Coloured Drama

AND

"THE LOVE LIAR"

3-Reels.

4th Drama of "WHO PAYS?" SERIES

together with

LATEST GAZETTE

Times: 7, 8-45 and 10-30 p.m. daily.

EXCELSIOR THEATRE.

Gen. Manager.....James McGrath.

TO-NIGHT AT 6-30 P.M.

TO THE CONGRESS AND CONFERENCE DELEGATES AND SUPPORTERS

The fine Romantic Dramas

"THE PRISONER OF ZENDA"

And the sequel

"RUPERT OF HENTZAU"

Shown complete in one performance.

A GOLDEN OPPORTUNITY for those who were unfortunate in being unable to see the two finest acted Romantic films ever brought to Bombay.

BRITISH PRODUCERS: BRITISH PLAYERS: BRITISH EXCELLENCE.

Commencing on January 1st, 1916.

A REMARKABLE NOVELTY!!!

Maurice E. Bandmann presents A. J. ROBERT

with his remarkable scientific invention, the

WIRELESS CONTROLLED AIRSHIP

Mr. Roberts will fly his Twenty-foot Model, the latest in Airships, over the heads of the Audience inside the Theatre. The wonderful point of Mr. Roberts' great invention is the fact that the Airship is controlled solely by

WIRELESS FROM THE STAGE

There being no communicating wires or cords of any description.

THE PARSEE IMPERIAL THEATRICAL CO.

WILL PERFORM AT 9-30 P.M. (S. T.)

AT CORONATION THEATRE,

GRANT ROAD,

ON WEDNESDAY, 29th DECEMBER 1915

VIRAT PARVA

AND ON THURSDAY, DECEMBER 1915

HOOREY ARAB.

Tickets Reserved for Orchestra, First Class and Zanana from 9-30 a.m. to 7-30 p.m. S.T. at the Theatre.

Telephone No. 987.

OLYMPIA CINEMA

Tel: Sandhurst Road, Bombay. 1266.

Perfection in Pathe-Play.

AN

ARCH VILLAIN

BY PATHE FRERES.

PARIS.

5,000 Feet.

A powerful emotional drama!

SHOWING :—Sat. 25th to 31st December 1915.

TIME :—7 p. m. 8-45 p. m. 10 p. m.

MATINEE :—5-15 p.m. every Sat. and Sun.

PRICES AS USUAL.

A HEARTY WELCOME

TO

CONGRESS AND MOSLEM LEAGUES.

Matinee Prize Show on Friday next at 5-30 p. m. (S. T.)

GOLDEN OPPORTUNITY

5 CONCERTS

AT

GANDHARV MAHA VIDYALAYA

SANDHURST ROAD,

BOMBAY.

From 25th December to 1st Jan.

EVERY DAY 9-30 P. M.

Rates Rs. 3, 2, 1 As. 8.

Manager.

SKATING RINK

DAILY SESSIONS AS USUAL.

Matinee for children every Saturday

AT 4-30 P. M.

New Year's Eve, December 31st

GRAND

DOMINO DANCE.

Tuesday, 4th January 1916

SPORTS ON SKATES.

Friday, 14th January 1916

GRAND FANCY DRESS CARNIVAL.

Special for the Congress Week

Lalitkaladarsh Natak Co.,

GRANT ROAD,

Bombay Theatre,

Tuesday, 29th Dec., at 8-30 p.m.

RAKSHASI MAHATWAKANGSHA.

RATES AS USUAL.

K. V. BHONSLEY,

Proprietor

THE

BOMBAY CHRONICLE.

LOCAL SUBSCRIPTION.

	Rs.	a.	p.
Yearly	15	0	0
Half-yearly	8	0	0
Quarterly	4	0	0

AMUSEMENTS.

IMPERIAL CINEMA

Premier Picture Palace of Bombay.

ANNOUNCEMENT EXTRAORDINARY

We have the greatest pleasure to-day in intimating our patrons that we have now completed arrangements to publish our next **BIG SERIAL FILM**, which will constitute the biggest, best and the most startling film ever put before the public of Bombay.

The Story of this Film will be published in a Serial form by the Leading Daily

"THE TIMES OF INDIA:"

Having been written

By Arthur B. Reeves,

one of America's best short story writers.

The size of the **Times** will be increased by four pages, two of which will be occupied by this story

EVERY SATURDAY.

You will read the Story first and will then see it in Pictures at our Theatre.

PLAYED BY THE LEADING PATHE PLAYERS

Including

ARNOLD DALY

PEARL WHITE

AND

SHELDON LEWIS

Our Theatre is being fitted up with a special Balcony for the reception of our better class patrons, and a number of gifts in the shape of Hats for Ladies, Tie-Pins for Gents and special Music booklets will be given away Free.

Watch for further particulars of this Tremendous Film.

ROYAL OPERA HOUSE BOMBAY

Bombay's Most Central Theatre.

Great Success of

Third Cinema Programme.

6-45 p.m. TO-NIGHT 10 p.m.

The gripping American Drama

A MAID OF THE WILD

A real human story, splendidly acted and photographed.

The long comic film

MAX IS LOVE-SICK

Featuring the inimitable idol of Paris.

Max Linder.

TO HELP HER DADDY.

A triumph of juvenile acting.

WINTER SPORTS.

A film that was so successful on Christmas night that it could not be taken off.

THE KING'S VISIT TO FRANCE

an interesting topical picture.

The best theatre orchestra in the East under the direction of Mr. W. H. Bond.

Prices: Re. 1-8; Re. 1; As. 8 & As. 4.

Box Seats Rs. 2.

The Royal Opera House Cinema performance have made such a great impression on the public that within fifteen days of its permanent opening all the Dress Circle seats (at the firs show on December 25th) and all the Balcony seats (at the first show on December 25th) were sold out and late comers had to be accommodated in higher classes.

FREE! FREE!! FREE!!!

Rai Shaheb Dr. K. C. Dass's

HEALTH LITERATURE.

The most up-to-date Science of Health to Young and Old. Distributed gratis or post free. Apply to:

THE SWASTHYA SAHAI PHARMACY,

80/2. Harrison Road, Calcutta

Tired and worn out after your trip? Take a dose of Stearns' Wine of Cod Liver Extract—relieves all fatigue; imparts a feeling of freshness and energy. A 16

Nurse highly recommends

VAN HOUTEN'S COCOA

It is so strengthening and refreshing

A delicious flavouring also for puddings and pastry

Let Cook use it!

COMMERCIAL.

CABLE QUOTATIONS.

LIVERPOOL COTTON.

(REUTER'S TELEGRAMS.)

Liverpool, Dec. 27th.

		Bales.
New York Official noon call	Jan.	12.15
	Mar.	12.38
Previous closing price		11.92
Previous closing price		12.22

AMERICAN MARKETS.

New York, Dec. 27th.

	Bales.
Day's Receipts at all U.S. Ports	45,000
" Exports to Great Britain	Nil.
" " to Continent ..	20,000
Futures at New York January ..	12.14
Previous closing Price	11.92
Futures at New York March ..	12.34
Previous closing price	12.22
Spot Cotton at New York ..	12.35
Previous price	12.15
Spot Cotton at New Orleans ..	11.75
Previous price	11.69
Futures at New Orleans January	11.97
Previous prices	11.72
Futures at New Orleans March ..	12.20
Previous prices	12.10
Fair Rio Coffee (No. 7 quality) ..	7⅞
Demand Bills	4 72.85
Silver Commercial Bars	63⅞

BOMBAY MARKET.

COTTON.

(By our Commercial Correspondent.)

BOMBAY, Dec. 28.

This morning new Broach was quoted at 286, but on receipt of higher closing advices from New York the market opened Rs. 2 higher and ruled very steady until Colaba when an easier feeling prevailed and rates declined about Re. 1. Some business has been reported in New Broach and Akolas and Ready cotton is in fair demand.

We quote:—

Fully Good Bengal, 219½.
Fine Akola 288.
Good Broach 286½.

MESSRS PATEL BROTHERS' MID-DAY QUOTATIONS.

Growths.	Fine.	F.G.	Good	Delivery
M.G. Broach	294	..	286½	Apr. 1916
M.G. Bengals	230	219½	..	Jan. 1916
M.G. Bengals	..	..	..	..
M.G. Sind Punjab ..	222/3	..	..	Jan. 1916
M.G. Khandesh ..	230	..	..	"
M.G. Mathia	..	..	..	"
M.G. Wardha, Hinganghat	276/0	..	..	"
M.G. Nagpore	270	..	..	"
M.G. Akola, Khgm. ..	256	..	..	..
M.G. "	256	..	..	Mar. 1916
M.G. Dhamangaum, Pulgaon	..	..	..	..
M.G. Oomrawatee ..	..	..	..	..
H.G. Western	..	..	..	..
M.G. Westerns	..	..	..	..
H.G. Bhagalkote ..	..	..	..	..
H.G. Bijapore	..	..	..	..

WHEAT AND SEEDS.

The following are to-day's closing rates as issued by the Marwari Chamber of Commerce.

Bombay, Dec. 28th 5-30 p.m.

Ready.	Bazaar Terms. Rs. a. p.	Rail. Delivery. Rs. as. p.
Wheat, White Delhi 70-30	46 8 0	6 15 6
Wheat, White Cawnpore 70-30	46 0 0	6 14 6
Wheat, Karachi Bangla .	45 8 0	6 14 0
Rapeseed, Brown Delhi .	6 13 0	7 3 0
Rapeseed, Brown Cawnpore	6 10 0	7 0 0
Rapeseed, Yellow Cawnpore	7 12 0	8 2 0
Linseed, Brown Bold	8 4 0	8 10 0
Linseed, Brown Thin	7 15 0	8 5 0
Teelseed, White 85.15	43 0 0	....
Teelseed, Gajar 75.25	42 0 0	....
Teelseed, Gajar 50.50	41 0 0	....
Teelseed, Black ...	36 8 0	....
Popyseed, White ..	8 0 0	8 7 0
Groundnuts ...	36 0 0	....
Mowraseed ...	3 10 0	4 0 0
Forward.	**Rs. a. p.**	
Wheat April-May ..	6 12 6	
Linseed May	9 5 3	
Teelseed White 85-15 Dec./Jan.	43 0 0	
Teelseed Gajar 75-25 Dec./Jan.	42 0 0	
Teelseed Gajar 50-50 Dec./Jan.	41 0 0	

THE BOMBAY COTTON EXCHANGE Co., Ltd.

Market Quotations for Ready and Forward Delivery Contracts as fixed by the Rate Committee of the Exchange.

COLABA, December, 28th 1915. 5-30 p.m.

Growths.	Super fine.	Fine.	Fully Good.	Good.	Delivery.
Bengals (H.G.)	..	232	218	..	Ready N. C.
Bengals (M.G.)	246	234	223	..	Ready N. C.
Scinde-Punjab (M.G.)	..	232	220	..	1/25 Jan.'16.
Khandesh (M.G.)	..	225	215	..	Ready N. C.
Jalna (M.G.)	..	222	212	..	1/25 Jan. 16.
Bamee (M. G.)	..	240	228	..	Ready N. C.
Oomra (M. G.) (Fair-Staple)	..	236	224	..	1/25 Jan.'16.
Akola-Khgm.	..	..	245	..	Ready N. C.
Karanja (M.G.)	..	..	..	..	..
Oomrawatee description (M.G.)	..	258	250	..	Ready N. C.
Dhamangaum	..	260	252	..	..
Poolgaum (M.G	..	259	251	..	Ready N. C.
Yeotmal (M.G.)	..	263	255	..	1/25 Jan.'16.
Nagpore	..	262	254	..	Ready N. C.
Kampti (M.G.)	..	268	260	..	1/25 Jan.'16.
	..	266	258	..	Ready N. C.
	..	274	266	..	1/25 Jan.' 16.
	..	272	264	..	Ready N. C.
	..	282	274	..	1/25 Jan.'16.
	..	280	272	..	..

However Sick Baby may be

do not give up hope—more often than not the cause is wrong feeding—if you will only get the right food for baby, you will soon have him on the road to health. A mother with a wasting baby should try Glaxo—it has done wonders for many such babies. Here is a case where Glaxo brought health to baby and comfort and peace to the mother. The mother writes: "I have pleasure in forwarding you the photo of our bairn taken at the age of 7 months. She weighed 8 lbs. at birth, and after three weeks only 6½ lbs. It was then, almost in despair, we tried Glaxo, and on that alone the child has thrived since. The likeness speaks for itself, the weight at 7 months being 19½ lbs., and the child is splendidly developed."

This is because Glaxo is not an artificial food; it is simply pure milk with extra cream and milk-sugar added. The Glaxo process causes the nourishing curd of the milk to form into light tiny particles, so that even a very delicate baby can easily digest Glaxo, and obtain all the nourishment from every drop he swallows.

Glaxo is a complete food, and is made ready for baby by simply adding hot water only—**do not add either milk or cream.** No cooking.

Ask your Doctor!

Glaxo

Awarded Gold Medal, International Medical Congress Exhibition, London, 1913.

"Builds Bonnie Babies"

Sold by all Chemists and Stores at Re. 1-2, Rs. 2-0 & Rs. 4-8.

Local Office. Taj Buildings, Hornby Road, BOMBAY.

Wardha H'ghat. (M.G.)	284	276	..	Ready N. C.
	282	274	..	1/25 Jan.'16.
Broach (M. G.)	297	..	..	Feb.-March.
	295	..	288	1/25 Apl.'16.
Mathia (M.G.)	234	222	..	Ready N. C.
Bhagalkote Bijapur (M.G.)	..	..	262	Ready O. C.
Sawgd. Dharwar	..	..	274	Ready O. C
Westerns (M.G.)	..	..	258	Ready O. C.
(H.G.)	..	..	252	Ready O. C.
Compta (M.G.)	..	..	274	Ready O. C.

Except where otherwise mentioned Up-Country PRESSED AVERAGE STAPLE COTTON is quoted for. The Official Quotations of the Exchange are (unless otherwise stated) "Inithe Terms," i.e. inclusive of 6 annas per base of Maccadam allowance

SHARE MARKET.

(From our Correspondent.)

BOMBAY, Dec. 28.

The Cotton Mill Share Market opened today after holidays and maintained a firm tone. Tata Iron and Steel shares also advanced a little.

In Mill shares for January delivery Davids closed at Rs. 508½.

Fazulbhai improved to Rs. 22½.

Standards opened at Rs. 1,017½ improved to Rs. 1,035 but closed at Rs. 1,030.

Madhavji were placed at Rs. 1,270 in the morning, advanced to Rs. 1,305, but closed at Rs. 1,295.

Centrals were quoted at Rs. 1,890.

Currimbhai were placed at Rs. 218½, Crescent at Rs. 103½ and Edward Sassoon at Rs. 206½.

Bombay Electric Tramway Ordinary shares improved to Rs. 223.

Bombay Burma Trading shares were placed at Rs. 93¾.

Tata Hydro Electric Ordinary shares were placed at Rs. 1,027½.

Tata Iron and Steel Ordinary shares improved to Rs. 109 and Deferred to Rs. 281 at the close.

Central Provinces Ry. shares were placed at Rs. 117.

GOVERNMENT PAPER.

Business in 3½ per cent G. P. Notes was done in the vicinity of Rs. 80 (clean pieces.) 4 per cent Port Trust Bonds were quoted at Rs. 95½.

(Continued from column 6)

John Fachiri; 557 cwts. haricots, John Fachiri; 4,000 cwts. poppy seed, E. D. Sassoon & Co.; 2,000 cwts. castor seed, E. D. Sassoon & Co.; 4,002 cwts. groundnuts, E. D. Sassoon & Co.; 4,002 cwts. gingilly seed, E. D. Sassoon & Co.

FOR LONDON.

Caledonia (s) 52/ cwts. myrabolams, P. Mathuradas & Co.

FOR GENOA.

Sircasia (s) 2,002 cwts. linseed, C. Boggiano & Co.

Capri (s) 600 bales cotton, K. H. Kayani & Co.; 7,507 cwts. linseed, C. Baggiano & Co.

FOR YOKOHAMA.

Kirin Maru (s.) 300 bales cotton, M. B. Kaisha.

FOR KOBE.

Kirin Maru (s) 236 bales cotton, M. B. Kaisha; 100 bales cotton, Ralli Bros.; 300 bales cotton, N. Rajaram & Co.; 200 bales cotton, G. G. Kaisha.

Sardinia (s) 522 bales cotton, M. B. Kaisha; 300 bales cotton, N. Rajaram & Co.; 44 cwts. gum arabic, P. Jethabhoy.

Europa Maru (s) 1,000 bales cotton, M. B. Kaisha; 705 bales cotton, N. M. K. Kaisha; 1,000 bales cotton, G. G. Kaisha; 500 bales cotton, Ralli Bros.; 150 bales cotton, Y. K. G. Kaisha; 100 bales cotton, K. Y. Kayani & Co.

FOR HONGKONG.

Kirin Maru (s) 7 cwts. buffalo pickers, B. N. Dhalla.

Sardinia (s) 3 cwts. sharkfins, H. A. Mahomed.

FOR SHANGHAI.

Sardinia (s) 5 cases indigo, M. Said Ahmed & Co.; 455 bales cotton, M. B. Kaisha; 2 bales cotton twist, E. D. Sassoon & Co.

FOR MOJI.

Sardinia (s) 66 bales cotton, M. B. Kaisha.

FOR OSAKA.

Sardinia (s) 41 bales cotton, M. B. Kaisha.

Europa Maru (s) 150 bales cotton, Y. K. G. Kaisha.

YOKAICHI.

Europa Maru (s) 202 bales cotton, M. B. Kaisha.

SHIPPING.

ARRIVALS.

Dec. 27.

Chakla	Allen	Basra

DEPARTURES.

Dec. 28.

Sangola	Baker	Calcutta
Hanametal	Lennox	Basra
Linga	Cutbush	Karachi

The following steamer received port clearance yesterday:—

Steamer:—Meteor	for	Balikpapan
" Montebello	for	Genoa

The following steamers entered the docks for loading:—

Steamer:—Capri	for	Genoa
" Elysia	for	Liverpool

Tuesday, 28th December, 1915.

The Ellerman Line s. s. City of Lahore outward bound left Liverpool on the 24th instant.

The Ellerman Line s. s. City of Cairo outward bound arrived at Port Said on the 27th instant.

S. S. Chakla:—The B. I. S. N. Company's s. s. Chakla, 1,727 tons, Captain L. S. Allen arrived here on Monday evening from Basra with a general cargo and passengers.

S. S. Hanametal:—The s. s. Hanametal, 1,714 tons, Captain J. Lennox, sailed yesterday for Basra.

S. S. Linga:—The B. I. S. N. Company's s. s. Linga, 951 tons, Captain H. M. Cutbush, sailed yesterday for Karachi, with a general cargo and passengers.

S. S. Meteor:—The Russian steamer Meteor, 2,595 tons, Captain J. Remmersen, will sail to-day for Balik Papan via Singapore, with general goods.

S. S. Montebello:—The s. s. Montebello, 1,606 tons Captain C. Grimalash, will sail to-day for Genoa, with a general cargo and passengers.

PRINCE'S DOCK.

B. Kibla Maru	Sasaki	N. Y. Kaisha
G. Richard Nordraack	Hunn	F. E. Campbell & Co
M. Rahamani	Wheele	T. M. & Co

HARBOUR WALL.

Kaveri		P. S. N. Co
Bahadur		B. S. N. Co
Sabarmati		K. N. & Co
Courland		K. N. & Co
Panani		K. N. & Co
Irrawadi		K. N. & Co

VICTORIA DOCK

1 Bilbster			D. Nanji & Son
4 Foreric	Veung		W. & A. G. & Co
5 Europa Maru	Mokawa		O. S. Kaisha
6 Montebello	Grimalash		Italian S. N. Co
7 Siracusa	Mortola		Italian S. N. Co
8 Doric	Shoddeck		L. Dryfus
9 Weardale	Foster		D. N. & Co
10 & 11 Vancouver	Findlay		W. & A. G. & Co
12 & 13 Shirala	Sharp		M. M. & Co
15 Chakla	Allen		M. M. & Co

ALEXANDRA DOCK.

1 Sardinia	Jeffrey	F. & O. Co
3 Jupen	Ingpinkel	W. & A. G. & Co
5 Caledonia	Dewell	P. & O. Co
6 Elysia	Kinnaird	W. & A. G. & Co

VESSELS IN THE STREAM.

Bupeta	Morgan	M. M. & Co
Begum		T. M. & Co
Fi r-de-Diu	Nacoda	G. Bhimji
Hejaz	Gray	T. M. & Co
Jedish	Loftus	T. M. & Co
Khosrou	Courtenay	T. M. & Co
Meteor	Remmerssen	W. & A. G. & Co
Moora	Hughes	Prize Vessel
Nurani	Thomson	P. M. & Co
Pandua	Andressen	M. M. & Co
P. & O. Queda	Nellson	M. M. & Co
Sicilia	Erskine	W. & A. G. & Co

EXPORTS.

Dec. 28.

FOR LIVERPOOL.

Elysia (s) 20 bales cotton, C. Ranchodas; 35 bales cotton twist, Sassoon J. David & Co.; 210 bales wool, W. A. Graham & Co.; 95 bales wool, Bombay Co.; 11 bales wool, A. Moolchand; 977 cwts. linseed oil cake, Brual & Co.; 429 cwts. gum arabic, M. Jafferbhoy; 25 bales wool, F. F. Campbell & Co.

FOR MARSEILLES.

Elysia (s) 175 cwts. gum olibanum, M. Jafferbhoy; 402 cwts. cashewnuts, M. Jafferbhoy; 1,264 cwts. mustard seed, John Fachiri; 201 cwts. linseed, John Fachiri; 100 cwts. rape seed, John Pachiri; 3,990 cwts. groundnuts, John Fachiri; 9,060 cwts. jingilly seed.

(Continued in column 5.)

HISTORIC SURVEY.

CONTRIBUTIONS OF ANCIENT RELIGIONS.

SOCIAL ASPECTS OF THEISM.

UNITY IN DIVERSITY.

INDIA—THE RELIGIOUS CUSTODIAN OF HUMANITY.

ALL-INDIA THEISTIC CONFERENCE.

PRESIDENT'S INAUGURAL ADDRESS.

The All-India Theistic Conference held its Eleventh Session at the Prarthana Samaj Mandir on Saturday last, when the following inaugural address was delivered by the Hon. Dr. Nilratan Sarkar, President of the session:—

Dr. Nilratan Sarkar said:—

In one sense, and that perhaps the truest and best, Theism is the most ancient religion of the race. In fact, it is co-extensive with religion. For it is coming to be perceived more and more that the most primitive tribes had an instinctive feeling of an indefinite and nameless presence in the more unusual manifestations of nature, as well as a feeling of inviolable sanctity in the bonds of tribal custom, before they conceived separate gods or ancestral manes; and that among these again, the greater gods, usually with one greatest among the great, claimed the worship of man, before the multitude of lower deities, whether believed to benevolent or malevolent. Thus through the ages, in the corridor of primeval history, were heard the footsteps of the coming Deity. What we have hitherto despised as Fetishism, Animism, Spiritism, even the jungly undergrowth of animistic, mimetic, sympathetic magic, are now seen to have been vital, not noxious, growths in the evolution of the social life: indeed, they were something more; they stood for man's perception of a Something beyond the veil of sense, some supernal manifestation of life and power, however dimly and grossly the symbols of that power might have been conceived.

THEISM AND IDOLATRY.

This is not an idle scientific belief, a theoretic result of our comparative or historic studies in Religion, but a potent practical principle in our dealings with other faiths and cults. Polytheism and Idolatory nay even the grossest forms of animistic belief, are seen to be normal products of undeveloped minds, and, in the beginning, healthy and constructive when they were not anti-social. They have been outgrown in the march of the human mind and spirit, but there is no room for the intolerant and ignorant attitude which conceives them as inherently false, sinful and perverse. In fact, the religions of Nature or of Natural instinct may contribute certain pluralistic and symbolic elements to the theistic religion of the future.

THE CATHOLICITY OF INDIAN THEISM.

Indeed any such intolerance in a body of Indian Theists would be an aberration specially alien to the Indian mind. That handbook of Hindu Theism, the "Kusumanjali," for example, acknowledges that the heretics in their worship of Reason, of an impersonal Intelligence, or of the Perfect Man, and even the rude mechanics in their worship of Vishwakarma, are seekers after the one Great God and, as such, included in the fold of Theism. Let us lay that great saying to heart.

CONTRIBUTIONS OF ANCIENT RELIGIONS TO THE THEISTIC RELIGION.

We, Theists in India, then, with our tradition of religious toleration and catholicity dating from beyond Asoka, must make a world-religion of our faith, seeking to fulfil and not destroy all the faiths by which man has lived and died in any age or clime. Vedic and Hellenic polytheism will restore to us the lost sense of Nature, our natural piety, our kinship with the flowers, the rivers, and the mountains, our hope in the illumination of the dawn and our strength in the splendour of the charioted Sun. The Avesta will renew in us the sense of wonder and awe and mystery with which Humanity in the freshness of youth watched the rising and the setting sun, and the daily renewed struggle beteen the powers of Light and Darkness in the Heavens, and teach us the cosmic significance of the struggle between good and evil desire in the heart of man, calling us to enlist ourselves as votaries of Ahuramazda the good, in the march of the world. The pagan Roman with his household gods, and the Japanese with his Shinto, will yield to us the sense of oneness in the generations of man, the sense of an ancestral and social solidarity.

THE HISTORIC THEISMS: THEIR CONTRIBUTIONS TO THE FUTURE RELIGION.

The great historic Theisms of the world, whether Christian, or Islamite, Vaishnabic or Shaibaite, will each bring to us new stores of reverence. One will teach us the sanctity of sorrow and suffering and the central need of sacrifice for the uplift of the poor, the oppressed and the fallen. Another will teach us a burning sincerity as of the sandy deserts of Arabia, the simplicity and single-mindedness of putting the Divine Will above everything else, and the secret of putting aside the trappings and garnishings of life and burning them up in an overmastering, perhaps even a fanatic, enthusiasm. A third will help us to accept life as the "Lila" or Play of Love, and to find in wife and mother, in friend and servant, the one Divine Lover, the infinitely great stooping to be infinitely little, to love and be loved. The fourth will teach us the secret of Yoga, of communion, meditation, contemplation, in one word Peace, amidst the storm and stress of an apathetic and even a hostile world. Our closest spiritual affinity however is with the religion of the Upanishads, these prophetic utterances of the ancient seers of India, for whom the dawn of thought illumined the abysmal depths of the spirit and to whose vision the world was first revealed under the form and superscription of Eternity. In these Upanishads meet the transcendent and the immement in an original intuition, which is creative of Reality, an intuition which is at once the mother of religion and of philosophy. But indeed these great historic religions cannot be thus exhausted of their contents; for they are not partial phases of the consciousness of man,—expressing as they do the whole of man's life on the natural and instinctive as well on the ethical and the spiritual levels. They have a many-sidedness, an adaptation, and a flexibility, which are apt to be wanting in the creations of personal idealism. Thus it is that the historic religions are rich in symbols which appeal to the imagination and the artistic sense; they clothe the eternal verities with authority in the form of religious dogmas, and in their ceremonials and festive aspects they satisfy the social sense, the instinct of companionship and play, binding together their votaries in communal bonds. But, above all, they wield power over the masses, the simple unlettered multitude, ministering to their needs of consolation here and hope hereafter.

THE PROBLEM FOR OUR UNIVERSAL THEISM: HOW TO BECOME HISTORIC AND CONCRETE.

The historic Theisms, then, whether Hindu or later Buddhistic, Christian, Jewish or Islamic, have their advantages over the universal Theism we profess, and unless the latter consents to enrich itself with the blood of Humanity by becoming historic and concrete in its turn, it will always be in the air, as it were, an idea, no doubt a governing idea, in personal conduct and practice, but hardly a religion swaying the lives and destinies of masses of men.

THE PAN-HISTORIC CHARACTER OF INDIAN THEISM.

But Indian Theism in its effort to become concrete, historical, in one word, national, has the whole world of religion to draw from. The history of the religions of India is in a special sense world-history.

ILLUSTRATIONS FROM HINDU THEISM.

Confining ourselves to Hindu Theism, it will be found that this Theism has assimilated elements of life from the most diverse cults and beliefs. Indian "Bhakti (Devotion) is certainly indigenous, going back, as it does, to the Upanishads, with their recognition of "Varana" (Election), "Anupramana" (Inspiration), "Prerana" (Adesha) and "Prasada" (Grace); but whether in the earlier "Bhagavata Pancharatra" forms, or in the later Ramanujist revival, it has been in profitable (and stimulating) contact with Christian elements, specially the great ideal of a Redeeming God. Again, the Theistic "Bhakti" movements of Northern India, in the fifteenth and sixteenth centuries, incorporated much of the simple monotheism and ethical severity and seriousness of Islam together with the democratic force which makes Islam essentially the religion of the masses. Indian Islam and Indian Christianity have in the same way been vitally influenced by the great ruling ideas and ideals of Hindu Theism.

INDIA, THE RELIGIOUS CUSTODIAN OF FUTURE HUMANITY.

Indian Theism, in the past, has therefore been pan-historic in its sources and inspirations, and will be increasingly so with our modern cultural environment. This makes India in special sense the religious custodian of future humanity. For it is becoming increasingly clear to the best minds of our age that the religion of the future will have the same pan-historic character, and that Buddhism, Christianity, Hinduism and Islam, as four phases or embodiments of Religion, will each have a place in the collective Religion of the Race.

NATIONAL RELIGIOUS RECONSTRUCTION—THE TASK BEFORE INDIAN THEISTS.

That is the task before us—a work of religious reconstruction of the first magnitude. We have been content in the past to divest the Theistic faith of its supernatural, irrational, and non-moral wrappings in its various historical forms. We have also breathed a new life, progressive social ideals democratic vistas, and a universal religion, into the old bodies of faith and tradition; but now that, with all these gains in modernity, we are entering on a more constructive Theism to-day, we must, following in the footsteps of our father and founder the Raja Rammohun Roy, again seek after God in history, God in the scriptures and the histories of the Nations—in other words, we must seek inspiration afresh from the historic Theisms of the world, that we may give a concrete historical Theism to our age and country.

THE NEW AGE IN RELIGION: THE SPHERES OF RELIGION, PHILOSOPHY, SCIENCE AND ART.

Our own age: for our age has brought us a new religious idea, almost a new religious sense. It is not merely that religion is no longer divorced from Science, Philosophy or Art. Each of these, it is now seen, deals with experience as a whole, each seeks to reflect the universe-idea, or the idea of the absolute, though in different facets or from different angles. Science seeks to reduce all phenomenal experience to the unity of a system, proceeding from multiplicity to unity. Philosophy studies every concrete bit and fragment of experience in its relation to every other bit in the light of the whole system of experience, seeing in the phenomenal world the image and reflection of Eternity. Religion and Art also deal with experience as a whole, but not in a theoretical sense but they are both constructive and a new religious idea, almost a new religious practical. But of the two, Art individualises the Universal, Relgion universalises the individual. Art expresses the Universal in concrete modes and symbols, and projects all experience, even subjective experience, in an objective for. Art, in other words, creates outer symbols for the inner life. Religion is also creative, as creative as Art, but it creates the Universal out of the Individual. And it is primarily subjective, for the individual whom religion seeks to universalise is the universal subject. Religion is therefore in the first instance self-creative, and even where it seeks to create a kingdom of God in the social community or the State, that kingdom is the kingdom of the Spirit, not of the Flesh.

MID-VICTORIAN SUBSTITUTES FOR RELIGION—MIXED RELIGIOUS TYPES.

It follows at once from the above that Science, Philosophy, Art and Religion are co-extensive in their spheres. Religion must not comprise any matter of fact or law relating to Nature or History which is repugnant to scientific evidence; any form of conduct repugnant to the moral ideal, any concepts, dogmas or beliefs repugnant to philosophic Reason; any symbolical representation or ceremonial repugnant to the artistic sense. What is even more important for our purpose is the recognition that neither Science nor Philosophy nor Art can take the place of Religion. All the mid-Victorian dreams of a scientific religion mis-called natural religion, or a philosophical religon, the so-called religion of pure reason, or an aesthetic religion, the worship of the beautiful or of Art as Art, are at once seen to be irrelevant, wholly beside the mark. There is no doubt a religion of Science, in other words, a religious interpretation of phenomenal experience generalised and unified. But the religion of Science is Religion, not Science. There is also a religion of Art, the appreciation of the art-ideal and of the various aesthetic *Rasas* as moments in the one ultimate *Rasa*. But this is Religion, not Art. Similarly, the religion of philosophy, the vision, the realisation, of the Absolute as the self, is religion, not Philosophy. It is true there are certain mixed types, a philosophical religion, as the religion of the Upanishads or a religious philosophy as of Shankaracharya and Spinoza; an aesthetic religion, as in certain forms of Radha-Krishna worship, or a religious Art as that of Dante in the Divine Comedy, or of Rabindranath Tagore in the Gitanjali. There is also a scientific and positive religion, as the positive religion of Comte; and there are indications that we may have shortly a religious science on the basis of a synthesis between physics and physiology, or, what is the same, between living and non-living matter. In the same way there may be a religion of work, of social service, of the social and household code of duties; but it is not duty as duty, or work as work, which is religion in this case, but work transformed into life and experience, work transmuted into the inner spiritual grace and freedom, work in the spirit of the *Mukta* (the Emancipated) or the *Bhakta* (the Saint). Each Science, each Art, each code, then, has an autonomy is subject to its own laws or ends which religion must not seek to over-ride or dominate in their own particular sphere of thought or practice. But in the final organisation of life and experience these subordinate laws and ends must obey the regulative ideal of religion, in other words the ideal of the complete or perfected life.

THE YUGADHARMA—CATEGORIES OF THE RELIGIOUS LIFE.

Let us now see how this new sense of religion, freshly recovered in our days after the eclipse it suffered in the utilitarian conventionalism of the mid-Victorian Era, approaches the eternal verities of the religious life, or what use it has for the great symbols which the mind and imagination of the race has constructed to give body and shape and universal currency to the inmost truths of religious experience. God as Father and Mother, God as Lover and Friend, God as King and Judge, those symbols of the relation between ourselves and our source; God as Revealer, Inspirer Redeemer, those modes of the Divine manifestation in the life of the individual or the race,—or conversely, Man as worshipping, communing, sacrificing, praying, giving thanks, and praise, singing psalms and hymns, those modes of the finite surrendering itself to the Infinite, whether individually in the closet, or congregationally in the House of God,—these and other constructions of the religious life are indeed of even deeper and fuller import from the standpoint of our universal Theism than they have been to the Churches and congregations of old. And this is because our life, our being and activity, have been deepened and widened with the process of the suns. For, the more we are enriched with the life-blood of humanity, the more we receive the influx of the spirit, the incoming flow of the life Divine, as fitter vessels of Grace and Communion.

GOD AS FATHER, MOTHER, FRIEND AND LOVER.

In the Father we realize the Divine Transcendence, the infinititude of the expanse above and beyond us; in the Mother we realize the Divine immanence the all-embracing plenitude of the expanse within us. In the Father we apprehend the Divine Idea or form, which gives the law to our activity, and prescribes our orbit and our goal; in the Mother we apprehend the Divine Matter, which upholds and sustains our being, and envelopes us in the end in the bosom of Rest and Peace. In the Father, we have a far-seeing love, the overseeing eye upon us; in the Mother, the ever-near love, the soft caressing hand that stills our throbbing. In the Divine Friend, we realize that the big universe around us is not an iron machine ready to crush us ruthlessly or a blind Octopus ready to embrace us in its tentacles, but that the world-order bears good-will and trust, that, in truth, despite all contrary seeming, there is no strife between Nature's purpose and ours, but harmony and peace; and that the nature of things, the scheme of the world, calls for our loyal acceptance and trustful co-operation. In God our Lover we realize the Divine more intimately still in the privacy of solitary communion, an all-engulfing ecstacy. We realize that, soiled and sinful as we are, we are necessary to the life of the Universal Being, more necessary than all the gods and saints in their beatitude; that I, even as I am, am unique and of infinite and transcendent worth to this Being, my Lover and Seeker, whose Perfection is nought unless it wins my imperfection's hand and pledge.

GOD AS REVEALER, INSPIRER AND REDEEMER.

He comes to us, the Revealer, the Inspirer, the Redeemer. Not to us to-day clad in the thunders and lightning of Sinai, but in the dust and the weed as in the star and the flower, in the waif and the street gamin as in the prophet and the saint, *Rishi* or Nabi. For Creation is our Scripture. Not in nature merely nor in the soul merely, but in history also we find Him. The history of all creation is to us the self-revelation of the Diety in ever and ever fuller measure, in ascending grades of being. No central or final revelation, but a continual unfolding in new and varied forms of life and experience, that is for us to-day the Revelation of God to Man. He reveals and He inspires. This inspiration, this in-breathing of life, this inworking of the creative principle, is attested in the individual by an unfailing sign,—the individual stamp of an original creativeness in any form of living activity. He inspires, He redeems. But the redemption of the individual soul is for us to-day no passive but an active experience. The sense of conversion, election, grace, the experience of the twice-born, the new birth in the soul, as the inner subjective phase of redemption, will no doubt always remain as an accompanying mark; but of one thing the modern religious man stands assured, we are individually redeemed only so far as we share in God's redemptive activity—so far as we are redeemers ourselves by our life-giving service, our sacrifice in loving humility.

MAN'S ASCENT TO GOD—OUTSTANDING PROBLEMS.

But with us to-day the descent of the Infinite is no longer the miracle it used to be in ages past; it is the upward ascent of Man to God, of the Finite to the infinite, that is the outstanding problem of the religious life, its tragedy and its paradox.

THE PROBLEM OF PRAYER.

Our prayers are apt to be construed as only subjective devotional exercises, good for the health of the soul from the medicinal point of view, useful as auto-suggestions or as exercise in self-hypnotism; but useless for everything else, for any practical needs of creatures of flesh and blood. For the creature needs a Father in Heaven, not a moral ineptitude, not an empty form of goodwill, not a scientific law, who cannot lift his paralysed arm to prevent even the fall of a sparrow, or by dint of goodwill save an erring weak will from ruin,—but a Father whose responses to the appeal of the sufferer in the hour of agony,—are more remedial and selective, in one word, more personal not less, than those of an earthly parent. The pompous distinctions between physical and spiritual benefit, between miraculous and natural intervention, between the realm of Law and the realm of grace, are irrelevant to the suffering soul in the hour of agony. A pale bloodless dehumanised creed may suit a scientific automaton but not the man of flesh and blood.

THE PROBLEM OF FREEDOM.

Again, the problem of human freedom versus Divine Will is more than ever insistent in an atmosphere surcharged with pragmatic and humanistic currents, and can no longer be shelved as a metaphysical riddle of no practical interest or significance. We see with bewilderment, if not with dismay, that this human freedom which we have learnt to prize as the breath of life, cannot be saved unless we provide some how for the really contingent in the universe, which by being contingent to man's reason, must also be contingent to God. These then are for us the three outstanding problems of the religious consciousness;—the problem of *freedom* in an age more than ever convinced of the value of freedom in every field of life and effort,—the problem of evil in an age more than ever conversant with the reality and the terribleness of pain and wasteful destruction in the scheme of biological evolution, and more than ever adhorrent and intolerant of pain and privation in all their forms,—and, lastly, the problem of *prayer*, the reality of free-selective personal response from a personal God, in an age more than ever convinced of the worth of personality and the need of personal relationship in the unfolding life of the Spirit. And it is as well to recognize frankly that unless we boldly faced these problems, man's practical attitude towards God, which is the essence of religion, could not be placed on a sincere and rational basis; we should be left to a religion which is only half-sincere, a religion of compromise, a religion of make-believe, which is indeed worse than no religion at all.

GOD IN THE WORLD, RECENT SUGGESTIONS.

In this sea of doubts and bewilderments, some religious souls find rest and peace in the idea of a world-spirit, who in His infinite wisdom and mercy imposes fetters on his own omnipotence that his beloved children may have scope for their free self-realisation, who in the history of creation manifests Himself as a suffering God. In the battle of the standard that is raging round us, He calls us as new recruits to a never-ending ever-bginning fight.

God, who is our Friend and Guide, our Master and Guru, turns a willing ear to the call of our entreaty, and is thus capable of sustaining our prayers and our thanksgiving, our love and our goodwill, our sympathy and our trust.

GOD AND SOCIAL SERVICE.

The upholders of this creed maintain that such a World-God not only beckons us to higher heights and deeper deeps but draws us closer to the homes and haunts of humanity, in field and country, in street and bazaar and workshop—yea in the slums and cesspools of our cities. Each of us, strong and weak; saint and sinner, wronged and wrongdoer, the man of faith as well as the man of unfaith, is a tabernacle of the world-spirit, unlit or dimly lit as the case may be, waiting for the lighting of the Lamp of lamps, waiting in the dark for the manifestation of His Real Presence. The service of man becomes the service of God—yea of the God in man. In view of these recent theological developments it is important to note that our Hindu forefathers, as well as the Christian in their prayers to God, have enjoyed much of that intimacy of personal communion which this concept of God may secure for the theistic worshipper of our day. To the monotheist the world-God is but the manifestation of Parabrahma in the world.

THE INNER DISCIPLINE.

But every *Yugadharma*, every Revelation vouchsafed to a new age, enables us not only to see God anew, but also to find Him in a new path of discipline as the goal of a new *Sadhana*. What then is the method of spiritual culture in the Universal Theism of to-day?

Our quest is the consummate experience, 'The Perfect Life on Earth as the guarantee of the transcendent life, the Perfection beyond."

The starting point in this quest is our limited fragmentary experience facing three ways. The three gateways of Reality are willing, knowing and feeling, and the three ways are the Way of Work, the Way of Knowledge and the Way of Love.

In the way of work the individual begins with the pursuit of personal ends, and passes on to the middle station of duty for duty's sake, when all friction, struggle, effort ceases in "the rigour of dispassion," and this in its turn "gives way to love and spontaneity, to the sense of blessedness in the work." Egoism is now overcome, and the agent becomes conscious that he is merely the instrument of the supreme will.

In the way of knowledge the individual begins with reflection on the self. He discriminates and detaches the self from the not-self;—the eternal from the transitory, the noumenal from the phenomenal. He passes on to the middle station on this road. "The knowledge of the self of self as the *Antaryami*, the witness, the Alpha and the Omega beyond the bounds of space and time." In the end, he sees the world as comprehended in himself, and the world and himself as comprehended in the Universal Self.

In the way of love the devotee begins with prayer and thanksgiving and praise. Worship expresses itself in acts of homage and completes itself in self-surrender. The Lord, the Master, the Guru becomes all in all. From adoration he passes on to the Love which cancels all difference. The infinite puts off its veil of infinititude, the finite puts off its veil of illusion. The gulf is no more. As friend, as lover, as the world-child. He sports with His own. All experience of life, in fine, in the world, is the pursuit of this love.

PROBLEMS OF PRACTICAL ORGANISATION IN THE THEISTIC CHURCHES.

But in whatever form the *Yugadharma* may win our individual allegiance, there is no doubt that for us Indian Theists the reconstruction of a pan-Indian, pan-historic, universalistic type of Theism is a prime spiritual need. And not only in the spiritual construction of the religious life but also in the practical organisation of our Samajas and Congregations, we are entering on an era of expansion and broadening outlook. This will appear clearly from an examination of some of the practical problems that face the Theistic Churches in India.

MEMBERSHIP AND CREED.

I will first take up the question of membership of our Theistic churches, namely, the question of the formulation of creed and dogma as a condition of such membership.

The father and founder of the Brahma Samaj, Raja Rammohun Roy, laid down a very catholic and comprehensive platform. In the *Anusthana Patra* and other writings he favours the inclusion of all who practise contemplation of the origin of the universe and a code of ethical duties emanating from that source, and he fraternises with the *Nanak-Panthis*, *Dadu-Panthis* the *Sikhs*, and such of the *Ramayat* as do not worship by means of [illegible], not to mention the unitar[illegible] and the followers of Islam[illegible]ate source and origin o[illegible] did not lay down for the Samaja any hard and fast concepts or beliefs. He allowed full liberty to all manner of philosophical conceptions of the Godhead, of the absolute ad infinite, with a comprehensiveness quite worthy of the *Kusumanjali* itself. Subsequently in the Brahma Samaja this wide interpretation of the Theistic position was narrowed down to a formulated creed of which there have been different enunciations, but this has not served to exclude from the membership of any Brahma Samaja individuals of widely divergent types of theistic (or even agnostic) belief. To-day the various Theistic bodies in the country, and even members of the same body, differ very widely from one another regarding their personal confession of faith, and no formulae can be devised which are not elastic enough to admit into their folds the most heterogenous and non-descript assortment of speculative beliefs and postulates. This has been the history of non-conformity in the West, and the Free Christians have at last abandoned all definitions of creed, all subscriptions and confessions of faith. Practically whoever elects to become a member gets in, and whoever wants to stay in does so, in all such free bodies, whether in the West or in the East. Even if any section of the Brahmo Samaj or other Theistic body were to start to-day with a hard and fast creed, the widest divergence in speculative matters would follow in the course of one or two generations, as no uniformity of philosophical or theological belief can be expected in the free and open atmosphere of modern thought and culture, and any zealous attempt to preserve purity and uniformity of faith would lead to ever-multiplying schisms and secessions. Even the established churches with their subscriptions and articles of faith supported by ecclesiastical preferments and ecclesiastical courts are uniform only in name, and conceal a miscellany of faiths under the appearance of unity.

A COMMON CEREMONIAL AND A COMMON PERSONAL LAW.

Hinduism avoids this difficulty by having no theological creeds or dogmas, and by laying down only social observances and socio-legal customs as tests of conformity; and as a matter of fact that is the sort of test to which we must all ultimately come. Only in the Hindu community these practices are ceremonial or sacramental in their nature, but more and more the ceremonial bonds will disappear, and the connective tissue would come to be a common customary, a common personal law, which, in the end, will be replaced by a common territorial law. A common creed, a common ceremonial, a common personal law, and in the end a common territorial law,—these are the ascending stages in the march to a personal life within the life of the community.

The Theists of India welded together by faith in the Fatherhood of God and Brotherhood of man, are more or less free from the fetters of a fixed creed and obligatory ceremonial, and any attempt to rivet the chain of creed or ceremony, whether in a theological interest, or as a preliminary to the evolution of a common personal law for the Brahmo community, would have to be considered with grave circumspection lest it should impede the free and progressive growth of Theism itself and prove to be reactionary and in the end as futile as reactionary.

THE MARRIAGE ACT OF 1870 AND SUCCESSION.

Again, the Theistic communities have no personal law of their own, for the Marriage Act (Act III of 1870) only legalises the marriage but does not necessarily change the personal law of the parties to the contract except in the matter of marriage itself. The fact that the Theists have no separate personal law would scarcely be a disadvantage in the present fluid and fluent state of these bodies, if only the parties to a marriage under the Act were allowed to choose their own personal law of succession and inheritance, i.e., either to retain the personal law in which they were born and bred, or to adopt the law under the Indian Succession Act, according to a declaration to be made at the time of the marriage or at some subsequent date. But in any case in the end personal law is bound to disappear in the territorial law, and if we want to have the disabilities of the various systems of personal law removed and at the same time are not satisfied with the Indian Succession Act, we may demand an improvement in its provisions.

But if this appears hopeless we may at any rate demand a personal law of our own without fettering ourselves with a ceremonial code, even if it were to be no more than a model or exemplar.

BOND OF UNION AMONG INDIAN THEISTS.

What is it, then, that serves as the bond of union among the Indian Theists? No doubt, in some of our churches there have been internal bonds in the shape of creeds, liturgies and Samhitas (ceremonial codes) though as we have seen even these creeds are coming to be more and more elastic, if not nominal or obsolete. But in the absence of a common subscription or confession or a common ceremonial or personal law, is there a Theistic community or communal life? The answer is clear. The *de facto* bond is membership of some Theistic congregation based on similarity of convictions, aspirations and ideals, partly religious and partly social; and as new Samajas are formed, or the existing ones multiply or subdivide, the common hopes and ideals will become more and more indefinable in terms of positive formulation, until, in the end, with the widening of religious ideals, there will be only one congregation left, that of the worshippers of the True, the Good, and the Beautiful God, held together in the Church Universal the Church of all time. That is the only congregation that lasts, that runs like a golden thread through the web of time. All other churches are aisles of this one church, choirs within this one congregation.

THEISTS AS REFORMERS, RELIGIOUS AND SOCIAL.

But in the meanwhile we have also some negative bonds and marks. We are bodies of practical reformers, and like all such bodies, whether in the social or in the religious field, we are held together by our

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CONGRESS SUPPLEMENT.

SECOND DAY'S PROCEEDINGS.

COMMISSIONS IN THE ARMY.

INDIA AND IMPERIAL CONFERENCE.

EXTENSION OF LORD HARDINGE'S VICEROYALTY.

STATUS OF INDIANS IN COLONIES.

SWADESHI MOVEMENT.

EXECUTIVE COUNCIL FOR U. P.

DISABILITIES OF INDIANS.

AT HOME AND ABROAD.

The Indian National Congress resumed its sittings on Tuesday amid all the pomp and enthusiasm which marked its first day's session. The size of the audience had not diminished. If anything, it had increased as on this occasion an opportunity was offered to those who could avail of it, of hearing many of the best speakers from different parts of India—not a few of whom were men tried in the service of the country—speaking on the different resolutions as they were brought forward before the great National Assembly. As it happened, however, when the Congress rose for the day, there was a keen feeling of disappointment among those present that veteran orators of the Congress like Mr. Surendranath Banerjee and Pandit Madan Mohan Malaviya had not spoken on any of the resolutions considered during the day. However, as other more important resolutions are to be placed before the Congress, most of them consoled themselves with the thought that they would have the opportunity of hearing these speakers. There were, however, some speeches made during the day which did not fall very much short of the best that have been heard in the Congress pandal. The most outstanding feature of the day, from the point of view of the hearers, was the success of the speakers from Bengal—the speeches of Mr. R. C. Bonnerjee and Mr. Sachindra Prasad Bose making the greatest impression. These speeches demonstrated that Bengal more than any other Province continues its tradition of giving to the Congress some of its best orators. Mr. Gokaran Nath Misra who spoke in Urdu was also very highly appreciated inasmuch as he placed the subject on which he spoke—the question of military and naval training and volunteering,—in a form which was at once effective as it was simple.

The work of the Congress began with four resolutions being put from the chair recording the deaths of Mr. Keir Hardie and the three departed leaders—Mr. Gokhale, Sir Henry Cotton and Sir Pherozeshah Mehta. Three other resolutions of a formal character were also then put from the chair. Two of these reiterated the expression of India's loyalty—to the British throne and her prayer as well as conviction of the ultimate success of the righteous cause of the Allies. As regards the third resolution praying for the extension of the term of Lord Hardinge's Viceroyalty during the continuance of the war, the President voiced the feelings of the people of India when he said that it fully accorded with their wishes. Apart from these resolutions, nine resolutions were considered by the Congress yesterday. Of these four referred to what may be called India's "foreign" relations, four to her domestic problems, while one of them—the resolution on "Military and Naval Training and Volunteering—was of both domestic and foreign importance. This resolution demanded Commissions in the Army for Indians, the establishment of military and naval schools for them and urged the necessity of permitting Indians to become volunteers. The subject was given a prominent place in the Presidential address on Monday. Sir Narayen Chandavarkar who proposed this resolution made which was the most erudite speech of the day and would have been much better appreciated than it was but for its inordinate length. He pointed out that as usual the resolution would have been put from the chair, but for the fact that the epoch-making character of the moment in which we are living, the question of military and naval training and of volunteering has attained not only a fresh importance of a national character but has assumed a form of an emphatic character which makes it a problem of problems that should be immediately solved, affecting as it did the vital interests of India as well as England. In other words it has become a problem of practical politics. Sir Narayan Chandavarkar then explained what the fresh features of the question were. First and foremost was the sending of the Indian troops to Europe's battlefields where they acquitted themselves so gloriously. This was he said not an experiment which was rendered necessary by expediency and that the necessity itself had appeared all of a sudden—as had been stated by responsible British statesmen. But, said Sir Narayen, the sending of Indian troops was a dispensation of Providence which came in its own time. But even more than this, there was a deeper, a more soul stirring, perhaps a more silent movement of the spirit of India in the ardent enthusiasm of educated youths of India to go to the front if only an opportunity is given to them. Sir Narayan, referring to the President's remarks that Lord Bryce had proved a false prophet, offered another commentary on the false prophecy of Lord Bryce, from the lessons of history which showed that England will live, will endure, will be true to her own traditions, will have her vitality preserved—provided she raises India to her proper place; for England cannot do without India and India cannot do without England. Mr. M. V. Joshi of Amraoti who spoke in Marathi pointed out that if volunteering had obtained in India, possibly the war would not have taken place; for Germany would not then have dared to wage this war. Mr. R. C. Bonnerjee who followed and spoke with a telling eloquence referred to the illogical attitude of Government which considered Indians sufficiently good for fighting as soldiers, but not good enough to become officers and to the casuistry patent in the argument of those who first denied Indians the opportunity of training to defend themselves and then to tell them that they could not get self-government because they did not know how to defend themselves. As to capacity, Mr. Bonnerjee showed by quoting examples that the people of India had, in all the walks of life many of them requiring greater abilities and qualities than the trade of the soldier, where they were allowed scope showed themselves worthy to rank with the greatest intellects of other nations. The speech of Mr. Misra who spoke in Urdu on the subject was, in another sense very highly appreciated.

Mr. Gandhi who received an enthusiastic ovation moved the resolution on "India and the Colonies"—in which the Congress demanded equal rights as citizens of the Empire in all the colonies. At the outset he very appropriately referred to the irony of fate that "whilst this vast assembly will be regretting the hostile attitude that has been adopted by the self-governing colonies, a contingent of your countrymen formed in South Africa will be nearing the theatre of war in order to help the sick and the wounded." He showed how the reasons for withholding the rights of Indians were due some of them to undying prejudices and same of them to economic causes and that while the settlement of 1914 in South Africa secured the restoration of legal equality, but still many domestic troubles remain in their original acute form. Mr. Natesan who followed expressed this satisfaction that the indignation and the despair which marked the previous resolutions of the Congress on the subject were to a great extent softened down this year owing to the new spirit created by the war. Mr. Jehangir Petit said that while the virtues of patience and moderation had been preached *ad nausum*, nothing has been done by the Imperial Government, for the main question of the status of Indians in colonies still remained where it was. Mr. Horniman who moved the resolution which demanded that India should be represented at the Imperial Conference by two elected representatives, stated that Lord Hardinge though he was always ready to act with the greatest promptitude in helping forward the claims and rights of the people, made a speech, accepting Mr. Shafi's resolution, which was disappointing.

Dr. Tej Bahadur moved the resolution regarding the raising of the United Provinces to the status of a Presidency with an Executive Council. He recounted the history of the question and showed how the just claims of the U. P. had on several occasions been set at nought in spite of promises on such flimsy grounds as that one Lieutenant-Governor did not want an Executive Council or that the Mahomedans were opposed to it—supposed opposed which as events have shown was untrue and baseless.

Mr. Sastri moved the resolution demanding the abolition of indentured labour and finely began by saying that "when one has eloquent facts to urge there is no need to employ the language of oratory." He, therefore, lucidly expressed the grounds on which the abolition of indenture labour is demanded. The resolution on chartered High Courts for the Punjab, the Central Provinces and Burma was next considered and representatives from their provinces asked for the moral support of the Congress in their demand. The resolution on the separation of executive and judicial functions that too often discussed of questions, was put from the chair. And the last resolution being that on the Swadeshi Movement brought forth the most stirring speech of the day from Mr. Sachindra Prasad Bose. This resolution he said was the only one that appealed to the dignity and self-respect of the people of India; for far from praying to Government for any political power or privilege, it only appealed to them to foster and work and labour for the success of the Swadeshi Movement on which the industrial salvation of India largely depends. Mr. Bose after showing what this great movement had done in India said that more still could be done if at this unique opportunity created by the war, "our talk, good, honest and necessary talk" is supplemented by solid action.

The proceedings commenced with a song of welcome sung by Parsi, Hindu and Mahomedan ladies.

The President then said: I am going to put this resolution before you and I want you all to pass this standing and in solemn silence:—

THE LATE MR. G. K. GOKHALE.

This Congress desires to place on record its deep sense of the great loss the country has sustained by the death of Gopal Krishna Gokhale, who was prematurely cut off in the midst of a career of great public usefulness. He enjoyed in an equal measure the confidence of the Government and the love of the people. His great abilities, combined with a rare modesty of character, his selfless devotion to the cause of his country and his inestimable services to the people will enshrine his name in their grateful recollections and will be an unfailing source of inspiration to distant generations of his countrymen.

The resolution was passed in silence by all standing.

The following resolutions were also put from the chair and passed unanimously in the same manner:—

THE LATE MR. KEIR HARDIE.

This Congress desires to place on record India's great sorrow at the death of Mr. Keir Hardie, who, in and outside the House of Commons, rendered valuable services to this country which will be gratefully cherished by the people of India.

THE LATE SIR HENRY COTTON

This Congress places on record its deep sense of loss in the death of Sir Henry Cotton, whose active sympathy for the people of India and life-long devotion to the cause of Indian progress and good government will ever be remembered with gratitude in this country. His courageous advocacy of the cause of the Assam coolie will remain a memorable example of his undaunted courage and greatness of heart. He served India as faithfully in Parliament as he had done as a member of the Civil Service, and India will long cherish his memory as a great administrator and a true friend.

THE LATE SIR P. M. MEHTA.

This Congress desires to express its profound sorrow at the death of Sir Pherozeshah M. Mehta, who was one of its distinguished founders and staunchest supporters. His long and exceptional career in the Bombay Legislative Council, his remarkable work in the Imperial Legislative Council, and his other public activities, extending over a period of well-nigh fifty years, were of the highest value to the country. His invaluable services in the cause of local self-government, higher education and constitutional progress combined with a firm grasp of principles and broad outlook, made him one of the greatest and most brilliant of Indian leaders and will remain a splendid example and a rich heritage for the people of India whom he served with rare ability and disinterestedness indomitable courage, and sagacious statesmanship.

The President then said the following three resolutions, he was going to move, required no words of his to commend to their acceptance. As to the resolution about the extension of H. E. Lord Hardinge's term of office, the President said he had reason to believe that it was the unanimous wish of the whole of the country that his Excellency's term of office should be extended (Loud cheering.)

The resolutions were:—

INDIA'S LOYALTY.

This Congress places on record its profound sense of relief and thankfulness at the recovery of his Majesty the King-Emperor from his recent accident and respectfully begs to convey to his Majesty, on behalf of the people of India, their deep loyalty and profound devotion to the Throne, their unswerving allegiance to the British connection, and their firm resolve to stand by the Empire at all hazards and all costs.

SUCCESS TO THE ALLIES IN THE PRESENT WAR.

This Congress places on record its abiding sense of the righteousness of the cause espoused by Great Britain and her Allies in support of the principles of liberty, justice and humanity, and while, expressing its gratification and pride at the splendid achievements of the British Navy in consonance with its glorious traditions and at the heroism displayed by the British, Indian and Colonial soldiers, earnestly prays that the cause of the Allies may be crowned with success.

EXTENSION OF LORD HARDINGE'S TERM OF OFFICE.

This Congress begs to place on record its sense of gratitude to his Majesty's Government for extending the term of office of his Excellency Lord Hardinge as Viceroy of India till March next, and prays that his Excellency's tenure of office may be extended till after the present crisis is over.

The above resolutions were carried with acclamation, and after the resolution of loyalty had been passed, the Hon. Mr. Bhupendra Nath Basu called for three hearty cheers for his Imperial Majesty the King-Emperor.

The whole assembly then stood up and gave three ringing cheers for his Majesty.

MILITARY AND NAVAL TRAINING AND VOLUNTEERING.

SIR NARAYAN G. CHANDAVARKAR.

Sir Narayan G. Chandavarker then proposed the following resolution:

This Congress while re-affirming its previous Resolutions on the subjects of Military training and Volunteering urges on the Government.

(1) the justice and expediency of admitting Indians to Commissions in the Army and Navy and of throwing open to them the existing Military and Naval Schools and Colleges and of opening fresh ones in the country so that they may be trained for Military and Naval careers; and

(2) the necessity of re-organising the present system of volunteering with due regard to the right of the people of this country to enlist themselves as citizen-soldiers of the Empire without distinction of race, class, or creed.

Sir N. G. Chandavarker said: Under ordinary circumstances and following the precedents and examples of the previous sessions of the Congress, this resolution would have been put from the chair but for the fact that at this juncture in this period, epoch-making as it is, of our nation's history, the problem of military and naval careers for our people in general and the educated youth of India in particular, and the question of volunteering has attained not only fresh importance of a national character but it has assumed a shape, a form, of an emphatic character which makes the question a problem of problems, which has behind it interest in its character character as it stands revealed before us to-day of an Imperial and a vital character, vital to the interests of India and of Great Britain. In another words this problem has become a question a problem of practical politics. Years ago it might have been said perhaps with force, that the questions raised by the terms of this resolution were more or less of an academic or Utopian character. But as was explained most lucidly yesterday in the statesmanlike utterances of the President, the question of throwing open military and naval careers to our people is a question of the most pressing character, so much so, that one of the leading dailies of this country the "Times of India" has admitted this morning that this is one of the questions pressed by the Congress, the consummation of which can no longer be delayed. What then are the fresh features of this question and problem which have made it a problem of highly Imperial importance, necessity, expediency and policy. Note the signs of the movement, watch the movement of this spirit, whether in India or in England, compare that spirit and those signs with similar signs of import a hundred years ago and you see at once, you discern it with true prophetic insight how this military and naval question has become a question which British statesmen have been called upon to solve for the future development not only of India, but of India, England and the Colonies. About 150 years ago England tried the experiment—in the year 1880—of sending Indian troops to Europe so that they may stand shoulder to shoulder to fight for the Empire.

IN THE FOLD OF EMPIRE AND UNPERIALISM.

When at the beginning of the present war our Indian troops were sent to the Joint, there were many or most amongst us who thought that it was an experiment, the first of its kind, and I remember reading in the utterances of public men and even in the responsible statements of Ministers of the Crown that this was an experiment which was rendered necessary by the exigencies and necessities of the time and that necessity had appeared all of a sudden. But, mark you, in the history of nations this thing stands by itself, and ever more so in the history of the two nations representing different types of civilisations, but brought together within the folds of what we call the Empire and Imperialism there is no suddenness in any movement and therefore I say I am right in speaking with the voices and the history when I say solemnly before you that the sending of the Indian troops to England to fight at the front for our beloved King-Emperor was a dispensation of Providence which came in its own time. There is no suddenness, but there may be slowness now when 115 years ago Bombay troops were sent to Egypt and a few years after that one of the most eminent statesmen of Great Britain, one whose name is still enshrined in our Indian memories, who in his time proved one of the best friends and benefactors of India Sir John Malcolm—regarded that event as one of great importance.

BRAVERY AND SACRIFICE OF INDIAN TROOPS.

Sir John Malcolm spoke of the transcendent power of England in 1800. That transcendent power stands revealed before us to-day in newly marked features, the signs of which no one has failed to mistake who has the good of England and India at heart. Our troops have gone, they have gone without caring for their caste prejudices, they have fought side by side with the British soldier, and it now stands recorded of them to their glory, to their credit, to our glory and to our credit (cheers) that their bravery, their heroism their self-sacrifice, their identification heart and soul with the interests, the honour and the integrity of the British Empire, are signal proofs, are stirring records of the comradeship in arms that existed between Great Britain and Indian soldiers. These are the words of Sir John French who commanded the British army until but the other day at the front. The sending of Indian troops, their heroism their bravery these are not the only signs of the times, but there was a more deeper, a more soul-stirring, perhaps a more silent movement of the early life of India in the fact which he who sees could see, which he who hears can hear, the spirit of enthusiasm, the spirit of loyalty and the spirit of ardent desire by which most of the educated youths of India now have been inspired who wish to go to the front if only an opportunity is given to them. (Loud applause). He said that he had during the last eight months travelled over some parts of the country and had came into contact with old and young, and though their fervour of imperial patriotism, the awakening of the spiritual soul of India through the desire to bear arms for the King may not show itself in a pointed form in old men like the speaker, yet he had found that among 95 out of 100 youngmen there has been a very keen desire to enlist themselves if they can in the service of the army. (Loud cheers). And what was more,—quite apart from the professional soldier, how many young Indians were serving as Doctors or following other avocations of life, have given up their pursuits. (Hear, hear) and have gone to Europe or to Mesopotamia and to Busra and other places merely because their one and sole desire has been to serve their country, by serving their King and the British Empire, of which they feel that they must be useful members and citizens. "Can these signs of the times," asked Sir Narayan, be mistaken?

SPIRIT OF THE YOUTH OF THE COUNTRY.

In an audience like this, I can only endeavour to bring about this spirit which is animating an audience like this, I can only endeavour to bring about this spirit which is animating the youth of the country by force of words and language, but if they wanted an object-lesson of the growing desire of the educated youth of the country, they had only to cast their eyes at the youngmen in their military uniform which was highly suggestive (cheers) and provocative thought which was embodied in the terms of the resolution. The question was not of an utopian character, but when he spoke of utopias, his memory carried him back to the fact that even utopian theories, so long as their theories intertwined with the aspirations and the life of one nation and especially of two nations who were brought together by common destiny, his memory carried him back to what Sir Thomas Moore, author of "Utopia" says in his highly suggestive work. Sir Thomas was in his time regarded as a visionary but there was one theory of his which the civilised world had accepted more or less, the theory of true education, was that in which the young men of a country were allowed to bear arms so that they could be useful to the country in times of emergency and catastrophy. He referred to the quotation of the President in his address of Lord Bryce as having said some years ago that England would have been great and mighty, would have occupied a prominent place amongst the European and other civilized nations even if she had not been brought into contact with India. He also said that Lord Bryce himself would be compelled to admit that he has turned out a false prophet, because this war has proved that England cannot stand for one single moment without India. (Hear, hear and applause) and that India cannot stand for a moment without England; in other words, the speaker said, in the words of a great poet England's cause is India's, they rise or fall together. Sir Narayan offered another comment on the false prophecy of Lord Bryce, and he made that comment in all humility because Lord Bryce happens to be one of the celebrated and acknowledged historians of their times, and he (the speaker) was a humble student of history, and yet even a feeble and humble student of history might be able to throw light on the lessons of history if he has carefully marked the movements of nations from times ancient, and if he did not allow his mind to be biased by political or any other prepossession. It may be true that if England had stood alone, if England had refused to move out of her own orbit, that she would have moved in her own groove and become mighty like other nations. But white that law of history derived from its lessons may be acknowledged to be correct, a greater, a higher, a more sacred law, stands writ large on the records of nations and the pages of history and it is this. Once a nation which had remained isolated, which had remained single, steps out of its orbit and comes into contact with another nation with its own type of civilization and the two nations are brought within the fold of the Empire, the steen law of history is that the nation which has brought within its fold, the other nation once put upon the career of what is called Empire and imperialism has no other life, but the life of the Empire and the life of the Empire of true imperialism means that England will live, will endure, will be true to her own traditions, will have her vitality preserved, continued by the grace of God, provided she raises India to her proper place. (Hear, hear and applause). The one lesson which has taught us among the many is that England cannot do without India and India cannot do without England. (Cheers.).

STORY OF FIRST VOLUNTEER MOVEMENT OF BOMBAY.

The preamble says: "Whereas many loyal subjects of His Majesty have volunteered their service for the purposes of the preservation of peace, therefore, it is expedient to enact a law on the subject. The very idea, the basis of volunteering is that loyal subjects should be given an opportunity of giving proof of their loyalty to the Crown by enlisting themselves as volunteers and in this connection [illegible] of an event which happened in Bombay in 1877, about 40 years ago. In that year the European volunteer corps of Bombay was formed and it was formed at a public meeting, not of the European but of the inhabitants of Bombay consisting of Hindus Parsis, Musalmans, Indian Christians and Europeans. When the Sheriff's meeting was advertised—because it was a meeting convened by the Sheriff of Bombay, [illegible] Sir P. M. Mehta,—(cheers)—the [illegible] fighters, whose inner eye always [illegible] where there was a [illegible] from the principles of [illegible]

(Continued [illegible]

NATIONAL CONGRESS

(*Continued from page* 1.)

righteousness and fairness, he, equal to the occasion, sought the help of the late Mr. Telang and gave notice to the conveners of the meeting of the Sheriff that it was unfair it was insulting to the Indian inhabitants of Bombay that a meeting of the public of Bombay composed of all castes should be called for the purpose of telling them that it is the Europeans only who were fitted to be volunteers. (Shame! shame!). Shame was not then. It will be a shame if what transpired at that meeting does not receive fulfilent now. Sir Richard Temple, the then Governor of Bombay, who presided at that meeting and Sir Reymond West argued the case against Sir Pherozeshah and Mr. Telang and their contentions were "How Indians are justified in expressing a longing to enlist themselves as volunteers. Volunteering is not only corps of volunteers. It is something more. It is a club where all the members meet together, dine together, drink together and gossip together. There is a perfect unity. Supposing a distinguished mahar enlists himself, would you dine at the same mess with the mahar?" I do not know, said Sir Narayan, what Mr. Telang said then in reply. But have not the times changed now during these 40 years? It is for the British statesmen to see whether the times has not come when these aspirations of Sir Pherozeshah, then Mr. Mehta, and of Mr. Telang, are about to be fulfilled. Sir Reymond West and Sir Richard Temple asked Mr. Mehta and Mr. Telang that time to exert themselves to train their countrymen in patience, zeal and patriotism. Forty years have passed since then. Mr. Telang, one of the most indeatigable workers, who served his country, has gone, and Sir Pherozeshah has also gone, but their work is there. Sir Narayan then said the time has now come when we may ask the British Government to open the doors of volunteering more widely and more liberally then they have done. There are those who think that all that we hear now from responsible Cabinet Ministers, from Mr. Asquith by way of praise, may prove to be true when the war is over, and I desire my hope that when the war, is over, military and naval career will be open to you, you flower of youth in India, that volunteer corps will also be open unto you all if we but go on in our duty, and no moment is more pressing than the present for formally placing this resolution before the British Government. Only but the other day His Majesty the King Emperor has sent a message of sympathy to the army and navy of the British Empire and our resolution, taking advantage of that fact at this hour, in this Christmas, we should bow our heads to His Majesty, and say, 'Mighty Sire, King Emperor of India' we stand before you and ask you to enable us to make us members of those professions of which you are proud and we are justly proud" (Loud cheers.)

MR. M. V. JOSHI.

Mr. M. V. Joshi, of Amraoti, seconding the resolution, said that but for the present crisis that Resolution would have been like the others, put from the Chair. The present war, however, had changed the academic character of the subject and brought it into the sphere of practical politics. The proposer in his eloquent speech had dealt with the subject with such force and in such detail that the speaker would direct the attention of his auditors to one particular point which, even in the absence of any other arguments, ought to convince the powers that be in India as well as in England that the time had come when the doors of volunteering and soldiering should be thrown open to the people of India without any distinction of caste, colour, or creed. The point which he wanted to elaborate was that if volunteering had obtained in India during the last forty years and if Germany and her other criminal Allies had known of the fact,—the dogs of war would not have been let loose and the world would not have been bathed in blood. With the greatest difficulty Great Britain, although volunteering had been the *forte* of her sons, had been able to muster two millions of men. Had the natural right of every man to bear arms to protect himself and his country or the Empire of which that country forms a member, granted by this time more than a crore of Indians would have crossed the seas, carried by British troopships across the ocean to fight her own and the Empire's enemies, and the terrible war, the end of which was not in sight, would have been over long since; and instead of the Kaiser with his barborous Huns trying to enter Paris and dreaming of crossing over to have a look at London, the soldiers of the Allies with India's martial sons leading would have entered Berlin. In brief there would have been no war if India had been given the right to enlist and to volunteer (Cheers.)

MR. R. C. BONNERJEE.

Mr. R. C. Bonnerjee, (Bengal,) supporting the resolution, said it might seem somewhat laboured to address the assembly after the clear and concise remarks of the President and the erudite addresses of those who had moved and seconded the resolution. But he thought it would not be inappropriate if the support came from a delegate from Bengal. That didatic and inaccurate criticism of Macaulay had been proved inaccurate and false by every event in the history of Bengal (Loud applause). The speaker wanted to know where lay the logic of excluding Indians from the commissioned ranks of the Army. The Indians according to British logic were sufficiently good for fighting as soldiers but not good enough to become officers. The people of India had, in all the walks of life where they were allowed scope, showed themselves worthy to rank with the greatest intellects of other nations. (Cheers). Did they suggest that the trade of a soldier required higher abilities than those displayed by Dr. Jagdish Chandra Bose and Sir Rabindranath Tagore in their walks of life? Did those in authority say that the nation which produced men like Shivaji (Cheers) and Ranjitsingh (Cheers) was incapable of producing generals now? All those who had opposed the idea of granting to India of self-government had done so on the ground that the Indians were not ready to defend themselves against any possible external attack. He agreed that one of the most essential conditions to the achievement of self-government was the capacity to protect one's country, but he failed to understand the logic of those who first denied them the opportunity of training to defend themselves and then to tell them they could not have self-government because they did not know how to defend themselves! If leaders of England really thought that in the event of their being allowed to become volunteers the Indians would turn their arms against England, why did they declare in the House of Commons that of the services rendered by the other parts of the Empire, during this war, the most enthusiastic and loyal services had been rendered by India? The speaker, however, did not think that England really thought so. He concluded by appealing to the delegates to persevere in these two demands till they were granted (Applause).

LALA BAHADUR CHAND.

Lala Bahadur Chand (Punjab), who further supported the resolution, said this was the most important of all the resolutions on the agenda. The present disabilities were due to distrust on the part of Government. Government had not tapped the large field for recruiting in India because a sort of idea lurked in their mind that the raising of a large army in India would be a menace to England. If they had tapped this field. Government could by now have solved the problem of German militarism. The speaker thought Government were working in this connection on false and unfounded fears. Their rule stood on rocky foundations of justice and righteousness, and it was impossible to believe that India could prove ungrateful to a nation who had done so much good to her. As to the martial qualities and generalship of the Province from where he came he instanced the name Harising of Gujaranwala,—the mere mention of whose name was sufficient to silence the turbulent child in the Punjab (Laughter and applause).

MR. K. V. NAYDU.

Mr. K. Venkatareddi Nayudu (Madras) further supported the resolution. He came from the Andhra land, where the descendents of those who won the Carnatic for England were excluded from the Army. Many in that province were not able to join the Army because they did not want to enlist as soldiers and they were not granted commissions. The present war taught them that no nation could be aware when war would break out or when treaties would be disregarded. Every nation must be prepared and for want of this preparedness they had to call in the aid of the Australian Fleet when that mischievous little imp, the Emden (Laughter) knocked about on the Indian ocean.

MR. MISRA

Mr. Misra who spoke in Urdu said that he had been asked to speak on behalf of the United Provinces from which he came and had been also asked to speak in his mother-tongue. He said that the Indian people had been often told that the English rulers had done this for the country and that. But he would rather tell them what they had not done and one of the most important of this was that they had not established military schools and colleges to train them for military professions. They knew that soldiers had gone from this country and had acquitted themselves gloriously in all the fields of action. Would they not have acquitted themselves as gloriously if not more if they had been sent there as Commissioned officers?

Here Mr. Misra wanted to sit down but the audience who were enthusiastic over the speech asked him to proceed. Mr. Misra continuing said: "I must only say that you must ask the British Government that if they want to save their Empire and if they want to repel German aggression then we are ready to fight by the side of the soldiers of Great Britain. Only you take our boys and train them. You have made us useless by making us barristers, pleaders and clerks." Mr. Misra then humourously referred to his own experience when he applied to the Deputy Commissioner of his District for license to use arms.

The resolution was carried.

THE ARMS ACT.

The following resolution was moved from the chair, and carried:—

"In view of the hardship entailed by the Arms Act (XI of 1878) as at present administered, and the rules made thereunder and the unmerited slur which it casts upon the people of this country, this Congress is of opinion that the said Act and the rules made thereunder should be so modified that any restrictions which may be considered necessary as to the possesion and bearing and use of arms shall apply equally to all persons residing in or visiting India, and that all licenses should be liberally issued, shall not require renewal, shall operate within the whole of the province concerned and shall be revocable only on proof of misuse."

INDIA AND THE COLONIES.

MR. M. K. GANDHI.

Mr. M. K. Gandhi:—Mr. President and Friends, the Resolution that stands in my name reads thus:—

"The Congress regrets that the existing laws affecting Indians in South Africa and Canada have not, in spite of the liberal and imperialistic declarations of Colonial statesmen, been justly and equitably administered and this Congress trusts that the Self-Governing Colonies will extend to the Indian emigrants equal rights with European emigrants and that the Imperial Government will use all possible means to secure the rights which have been hitherto unjustly withheld from them, thus causing widespread dissatisfaction and discontent."

Friends,—It is an irony of fate that whilst this vast assembly will be regretting the hostile attitude that has been adopted by the self-governing colonies, a contingent of your countrymen formed in South Africa will be nearing the theatre of war in order to help the sick and the wounded, and I am in possession of facts in connection with this contingent formed in South Africa which shows that it is composed of, the middle classes which in accordance with the times of India, are going to form the future self-governing nation. These men are drawn from ex-indentured Indians and their children, from the petty hawkers, the toilers, the traders, and yet the colonies do not consider it necesary to alter their attitudes, nor do I see the logic in altering their policy. It is the fashion nowadays to consider that because our humble share in not being disloyal to the Government at the present juncture we are entitled to the rights which have been hitherto withheld from us as if those rights were withheld because our loyalty was suspected. No, my friends, if they have been withheld from us, the reasons are different and those reasons will have to be altered. They are due, some of them to undying prejudices, to economic causes, and these will have to be examined; but prejudice will have to be cut down, and what are the hardships that our countrymen are labouring under in South Africa in Canada and the other self-governing colonies? In South Africa the Settlement of 1914 secures what the passive resisters were fighting for and nothing more, and they were fighting for the restoration of legal equality in connection with emigrants from British India and nothing more.

THE DISABILITIES.

That legal equality has been restored, but the domestic troubles still remain, and if it was not the custom unfortunately inherited for the last forty years that the predominant language in this assembly should be English, our Madras friends will have taken good care to have learnt one of the northern vernaculars, and then there are men enough in South Africa who would tell you about the difficulties that we have to go through even now in South Africa in connection with holding landed property, in connection with men who having been once domiciled in South Africa return to South Africa, their difficulties in connection with the admission of their children, there are difficulties in connection with holding licenses of trade. These are, if I may so call them, bread and butter difficulties. There are other difficulties which I shall not enumerate just now. In Canada it is not possible for those members of the Sikhs who are domiciled there to bring their wives and their children. (Cries of shame, shame). The law is the same, but administration is widely unequal, so unequal that they cannot bring their wives and children, and the law or the administration still remains the same in spite of the declarations about justice and what not, in view of the hostilities and in view of the splendid aid which India is said to have rendered to the Empire. How are these difficulties to be met with. I do not intend to go into details, but the Congress proposes that this difficulty can be met with by an appeal to the sense of justice of the Colonial Statesman and by an appeal to the Imperial Government. I fear that the Congress can only do this, but the Resolution so far as it goes in one respect is inadequate to the occasion. Lord Hardinge, only a few months ago, made a fervent appeal to Indian publicists and to Indian public statesmen for helping him to an honourable solution which will retain the dignity of India, at the same time not because of any trouble to the self-governing Colonies. Lord Hardinge is still waiting for an answer, that answer is not supplied by the Congress; it is to be supplied by an association such as this Imperial Citizenship association, the specialists, if I may so call them. The Congress has given them the lead, and it is for these associations to frame the details in which they will have to examine the rival claims and to offer to Lord Hardinge a solution which shall be saturated with details, a solution which will satisfy the Colonial Governments as well as the Indian people, and will not take away anything whatsoever from the just demands that this Resolution makes. With these words I have much pleasure in proposing this Resolution.

MR. G. A. NATESAN.

Mr G. A. Natesan of Madras in seconding the resolution said that this year the resolution was rather worded in a different form, to that which was passed in former years. They were told by Government formerly that they were almost impotent to move these colonies. But they were in better times now. Lord Hardinge had said that after the conclusion of the war better resolutions would prevail and many of the outstanding questions would be settled When the resolution regarding the Imperial Conference was accepted by the Government there were some welcome outbursts in the Conlonial newspapers. He hoped that these words would be translated into action, and he hoped that these various invidious distinctions between one subject of his Majesty's and another would disappear. The speaker then referred to the two gentlemen from South Africa,—two of the most distinguished colleagues of Mr. M. K. Gandhi,—Imam Sahib, Abdul Kadir Babaji and Sorabji Rustomji the son of that brave passive resister.

MR. J. B. PETIT.

Mr. Jehangir B. Petit in supporting it said that when one approached this question of the treatment of Indians in the Colonies one realised the difficulties and disadvantages and inequalities that they had to live from day's end to day's end and that it was difficult to speak with constraint and moderation. The history of this question, the difficulties under which our follow-countrymen were living in the Colonies was a tale of misery, of humiliation and disgrace. The condition that prevailed there many months ago prevailed now in all its acuteness. The question of the greatest importance was the question of the status of the Indians in the Colonies. There were great forces, moral, political social and economic which were coming into existence with peculiar forces and he hoped that these forces will solve the difficulties. In the meantime it was their duty to go on with their representations for a place which will be compatible with the country's position in the Empire. They had been told that they were all citizens of the British Empire. But the speaker said he would like to know whether it was a fact. If they were being treated in the manner they were then what did it all signify. It was all very well to preach the virtues of moderation and patience. He refused to believe that the British public was so impotent to allow the Colonial Governments to legislate as they liked.

MR. A. K. SINHA.

Mr. Arikshan Sinha (Behar) said that it was most shameful that their countrymen were not allowed to send their children to the schools not to speak of higher schools or colleges. They were not allowed to walk on the footpaths, which were reserved for whitemen only and not allowed to enter the parks which are built at the expense of even the Indian taxpayer. They were not allowed to acquire property or build a house. (Shame, shame.)

The resolution was carried.

IMPERIAL CONFERENCE.

Mr. B. G. Horniman then proposed:—

"That the Congress cordially thanks his Excellency the Viceroy for his statesmanlike support of the Resolution passed in the Imperial Legislative Council demanding, on behalf of India, the right to be represented in the Imperial Conference. The Congress expresses the hope that the demand made by the unanimous voice of the Imperial Legislative Council on behalf of the people of India will meet with adequate response from the Dominions and the Imperial Government, and that of the persons selected to take part in the Conference on behalf of India at least two members to be elected by the elected members of the Imperial Council." He said:—

Mr. President, Ladies and Gentlemen, I have been wondering while I was listening to the speakers who spoke to the last Resolution whether after all it is wise and dignified for this Congress to pass the resolution which I have just read out to you. I am not sure whether it would not be a more proper and more dignified course for this Congress to say to the colonies we thank you for welcoming us to your Imperial Conference but so long as our people continue to be denied the rights of British citizens, we do not want to sit with your representatives in any Imperial Conference. Well, Ladies and Gentlemen, that, as I say, would perhaps be a course agreeable to India and a dignified course to take. But perhaps it would not be expedient and therefore I can speak to this resolution with the feeling that it is a resolution that ought to be passed by this Conference. You will notice that the first part of the resolution is an expression of satisfaction, an expression of gratitude, to the Viceroy for the readiness with which he took up this question and his action in obtaining for it a satisfactory answer from the Imperial Govermnent. Mr. President, and Gentlemen, I do not think that there is any one here who will deny that Lord Hardinge is always ready to act with the greatest promptitude, whenever he can, in helping forward the claims and the rights of the people of this country. (Hear, hear.). He is beset, we know, with many difficulties. But wherever there has been an opportunity, he has grasped it with the utmost promptitude, and we have an example in what happened the Imperial Council when this question was before it for discussion. But what happened in the Imperial Council illustrates in a double sense what I have said because, although Lord Hardinge spoke with his characteristic sympathy, in regard to this resolution, although he accepted it readily on behalf of the Government, he made a speech which, I think, was rather disappointing. He made a speech in which he pointed out that while the Government regarded this resolution with sympathy, that while he accepted it on behalf of himself, on behalf of the Imperial Government, some time must elapse before the object of the resolution could be achieved. He pointed out, and I say he was wrong, and I say so with all respect, that according to the constitution of the Imperial Conference, the members constituting that Conference must decide for themselves whether any other part of the Empire should be admitted to it, and if they so decided, the admission could not take place until the Conference after next. Well Mr. President, Ladies and Gentlemen, I say that that is not good enough for India (Hear, hear). If the Conference is going to be called together to discuss the settlement after the war, there is no reason why India who is fighting and making every sort of sacrifice with other parts of the Empire, should be left out of that discussion. (Hear, hear.). But Ladies and Gentlemen, I have to say with all respect that I think Lord Hardinge was wrong. This Imperial Conference has no constitution and the Viceroy when he spoke of this constitution was in error. But the voice was the voice of Jacob the hand was the hand of Esau. The voice was the voice of Lord Hardinge but the hand was the hand of Whitehall. Whenever any great step forward is to be taken, no matter how easy the way, the people in Whitehall will avail themselves of some sort of technicality, some sort of constitutional invention in order to create a delay. (Hear, hear). And, I think, that is what happened on this occasion. This Conference has no constitution. It has only been in existence for a few years and it came into existence by the invitation of the Government of the King. The Government of the United Kingdom asked the Ministers of the Colonies to assemble in London at a Conference and that they have continued to do at every successive Conference. And that is the only thing that is necessary to enable India to enter the Conference. I for one do not believe for a single moment that the colonies, that any one of the Colonies, would raise the least objection to India taking her seat at the Council of the Imperial Conference there and then. You had quoted to you just now some remarks made by a Canadian Paper apropos of this question. I will quote you another—by another colonial pay in which says that while the sons of India are dying is the side of our sons in the trenches we cannot keep her waiting for moment in the anti-chamber of our counsels That is the generosity with which the people of the Colonies receive the proposal. In the face of that we can dispense with the technicalities and the constitutional inventions of the sun-dried bureaucracy in White Hall. (Hear, hear). So much for that part of the resolution. I think we may dispense with the idea that there is any difficulty about India taking her place at the Imperial Conference the moment the Government of his Majesty gives her an invitation. But the second part of this resolution deals with something equally important, and that is in regard to the way, the manner, in which India shall be ready. The resolution that was passed in the Imperial Council said that India should be officially represented. It does not say that India should be represented by officials. Well there has been a great deal of discussion about that. It has been said that on account of the wording of that resolution India can only be represented by a Member of the Official Service nominated by the Viceroy or Secretary of State. I can only say that if that is the correct view, that if only in that way India can be represented at the Imperial Conference, then I am quite sure that every one will agree with me in saying that India does not want to be represented at all. (Hear, hear). India has been told recently, I think, I am right in saying, by no less a person than the Prime Minister of England that it is the desire of England that she should be a "conscious member of a living partnership." Ladies and gentlemen, if India is going to be represented in the Imperial Councils of the Empire by an official gentleman from Simla or Whitehall, that is not making her a conscious member of living partnership. (Cheers). But I do not believe that the wording of the resolution necessarily means that. On the other hand, it has been said in addition that there is no way for India to be represented in the same way as the Colonies, because, the Imperial Conference has passed a resolution in which it says that the Colonies shall be represented, by their Prime Ministers and two other ministers. Well that again is a difficulty which, I think, can be duly overcome and about which I do not think the Colonies, at any rate, will make any difficulty. But to my mind and I think it will be the mind of this Congress it is absolutely essential that if India is going to be represented in the Imperial Council of nations, if India is to get the help which the people of this country would have, that she must be represented by Indians and that they must be sent there by such elective machinery as is now in existence. That I think this Congress will agree too without any question whatever. The resolution asks that these two members shall be elected members of the Imperial Council. That has been done, because, as at present we have in the elected members of the Imperial Council the most handy and the most representative body of men from this country that can be found. And I do not think that any one at this time of day will attempt to pretend that the delegates sent to the Imperial Conference by members of the Imperial Council will not be in a position to represent the views of this country and to

(*Continued on page* 3.)

THE 30TH INDIAN NATIONAL CONGRESS BOMBAY.

VISITORS' TICKETS.

REDUCED RATES

Visitors' tickets can be had to-day for Rs. 10, Rs. 8, Rs. 5, Rs. 3, and Re. 1 instead of Rs. 20, Rs. 15, Rs. 10, Rs. 5 and Rs. 3 respectively.

The proceedings will commence at 11 a.m. and the Hon. Babu Surendranath Banerjea and Mrs. Besant will be among the speakers.

THE INSTITUTE OF COMMERCE.
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THE CONGRESS PANDAL.

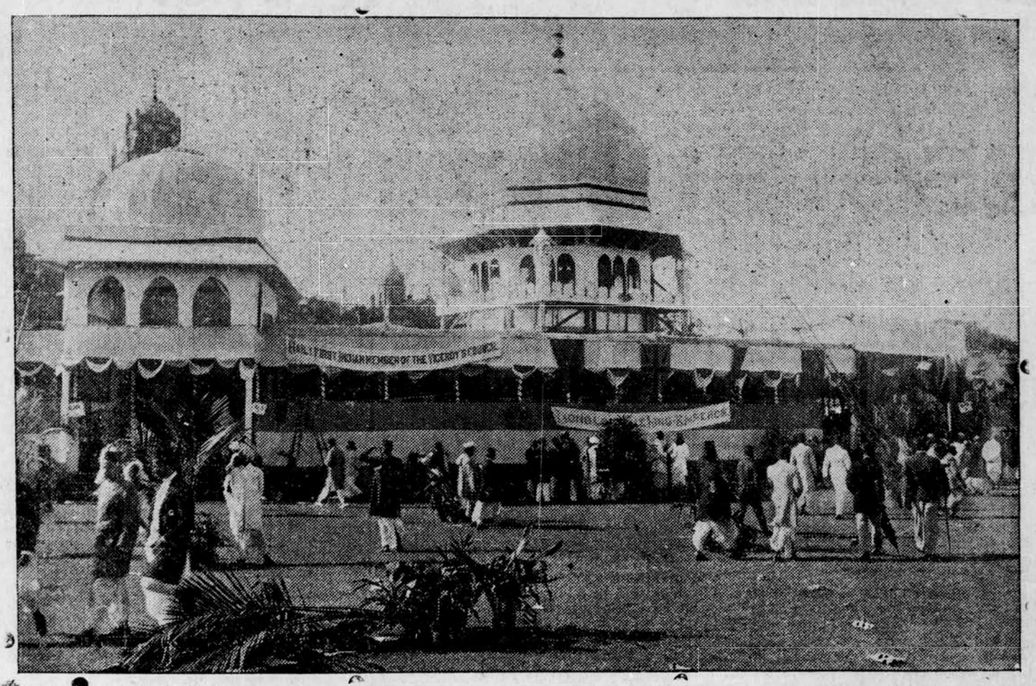

Photo by Mr. G. M. Jaykar.

No excuse for the pale and anemic—Stearns' Wine of Cod Liver Extract sends rich red blood coursing through the veins, makes rosy cheeks, bright and clear eyes. A 17

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BOMBAY CITY AND SUBURBS.

LOCAL ENGAGEMENTS.

TO-DAY.

Indian National Congress, 3rd day.
Anglo-Indian League Conference Sessions 8 to 11 a.m., and from 1 to 4 p.m.
Mrs. Besant's Public Lecture on "Brotherhood," Gamdevi, 8-30 a.m.
Mr. C. Jinarajadasa's Public Lecture on "World's Reconstruction: Intellectual and Spiritual" Gamdevi, 5-30 p.m.
Home Rule League Meeting, China Baug, 6 p.m.

THURSDAY, December 30.

Anglo-Indian League Conference Sessions 8 to 11 a.m. and from 1 to 4 p.m.
All-India Temperance Conference, Bowen Memorial Hall, Lamington Road, 8 a.m.
All-India Moslem League,
Indian Social Conference.
All-India Jain Conference, Empire Theatre, Fort, 12-30 to 4.30 p.m.
Entertainment to President and Members of Moslem League by Hindus of Bombay, Congress Pandal, 9.30 to 11 p.m.
Bombay Hunt, Cross Roads.

FRIDAY, December 31.

Anglo-Indian League Conference Sessions 8 to 11 a.m. and 1 to 4 p.m.
Sir Adamji Peerbhoy and Sons' Evening Party to Presidents of Indian National Congress and All-India Moslem League, Tardeo, 9 p.m.
All-India Moslem League, 2nd day.
Telegu Sammelan, Kamatipura Bazar
All-India Jain Conference, 2nd Day, Empire Theatre, Fort, 12-30 to 4-30 p.m.

SATURDAY, Jan. 1.

New Year's Day.
Bombay 4th Extra Meeting, Mahaluxmi Race Course.

DAILY.

Excelsior Theatre 6-30 and 10 p.m. Cinema.
New Alexandra Cinema, Crawford Market, 7, 8-45 and 10-30
Imperial Cinematograph, Charni Road, 7, 8-45 and 10-30 p.m.
Palace of Varieties, Gaiety Theatre, 6-30 and 10 p.m.
Olympia Cinema, Sandhurst Road, 7; 8-45; and 10-30 p.m.

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BOMBAY LIGHT HORSE.

SQUADRON ORDERS.

Dec. 29.

Embarkation.—To-morrow, Thursday, the 30th instant A & C Troops.

Enrolment.—Trooper A. Hampson having been transferred to Bombay is taken on the strength and posted to D Troop dated 21st December, 1915.

Leave.—The undernamed member is granted leave ex India.

No. 426 Lance Corporal E. D. Boyazis from 1st January to 31st December 1916.

STANLEY REED,
Lieut.-Colonel,
Commanding Bombay Light Horse.

BAND AT THE BOMBAY GYMKHANA.

By kind permission of Lt.-Colonel T. W. Bonner, V. D. and Officers, the Band of the 1st Battalion, G. I. P. Railway Volunteers, will play this evening a programme of music, under the direction of Mr. Hugh, B. Mitchell Band Master, commencing at 6 p.m.

H. E. THE GOVERNOR'S BAND.

His Excellency the Governor's Band will play at the Station Hospital, Colaba, to-day at 5 p.m

ALL-INDIA TEMPERANCE CONFERENCE

This Conference will meet at 8 a.m. (S. T.) to-morrow at the Bowen Memorial Hall, Lamington Road, Girgaon. It is open to the public.

TELEGRAMS TO PERSIA.

Owing to an interruption to telegraphic communication no messages will be accepted for offices on the Teheran Bushire Line or for offices on the central Persia line south of Kum.

BHATIA CONFERENCE.

The President and delegates of the Bhatia Conference were entertained at an evening party yesterday at the Madhav Baug, by the President of the Bhatia Mitra Mandal. Mr. Kirpa Ram of Gujarat has invited the next conference to the Punjab.

A BHAJAN PARTY.

Bhaktraj Bhagwandas Manekchand Vyas will give at 10 p.m. a singing party of Bhajans in the hall of the Nrasinh Hindu Lodge. The Hon. Rai Gokul Prasad Bahadur who is to preside over the coming Temperance Conference will be present on the occasion.

THE NATIONAL SOCIAL CONFERENCE.

On the suggestion of the President-elect a meeting of some of the sympathizers of the Social Reform movement will be held to-day immediately after the Congress session is over, to consider the resolutions that are to be placed before the National Social Conference to-morrow, which meets in the Subjects Committee Pandal of the Congress.

A COMMISSION AGENT ROBBED.

A commission agent at Nagdevi Street named Jivanlal Visandram has reported to the Police that on Monday last he sent three of his servants with parcels to the Post Office at Mumbadevi to be despatched to his upcountry customers. One of the parcels was however removed, when they were being registered, which contained thirteen tolas of gold of the value of Rs. 300.

BURNING FATALITY.

A Hindu girl named Petmabai, aged six years, residing with her parents at Kamati pura, was warming herself near a fire on Friday last when her clothes accidentally caught fire and she was severely burnt about her body. She was removed to the Sir J J. Hospital, where she was treated, but she refused to stay and was taken home. She grew worse and died last night.

A BENEFIT PERFORMANCE.

A benefit performance of the well-known play of "Rakshasimahatvakansha" will be given to-morrow night at Bombay Theatre, Grant Road, by the Lalitakaladarsha Dramatic Company in aid of the Brahman Vidyarthi Sahayak Mandali (Poor Brahman Boy's Fund). The play will commence at 8-30 p.m. (S.T.)

AN ASTROLOGER ROBBED.

Harihar Pandia, a resident of Walkeshwar Road has reported to the police that about ten months ago he went to Goa leaving his house in chargo of his servant one Harkisandas. He returned to Bombay about four days ago, and he learnt that the servant had failed to pay the rent which he was instructed to pay. An embroidered carpet and two embroidered caps were also missing from the house. The property misappropriated amounted to Rs. 1,280. Harkisandas was arrested and the carpet and caps recovered from a person with whom they had been pledged by him.

THE INSTITUTE OF COMMERCE

The following candidates belonging to the above Institute conducted by Messrs. A. J. Mukati and A. S. Madon have been declared successful in the London Chamber of Commerce Examinations held in May last:—

Book-Keeping Senior Grade:—(Result 54 per cene.)—Messrs. Tricumlal Thackersey Dhruve, Shanker Wamon Dabholker, Anandrao Sokerji Panvelker, Khanderao Krishnarao Sahani, Janardhan Nursi Thatti, Mangesh Sakharam Warde, Nowroji Nusserwanji Wadia.

Banking and Currency (Result 160 per cent.) —Mr. Laxmichand Savji Doshi.

Methods and Machinery (Result 50 per cent) —Mr. Laxmichand Savji Doshi.

Pitman Shorthand 60 words speed. (Result 100 per cent.)—Mr. Nariman Dorabji Daji (with Honors.).

SUN, MOON AND TIDES AT BOMBAY.

The following are the hours and heights of the tides in Bombay Harbour during the ensuing week. Hour stated in Bombay Mean Time depth of water is at Prince's Dock still

Day of week	Day of Month	HIGH WATER. Bombay Mean time. h. m.	ft. in	Depth on still	Day of week	Day of Month	LOW WATER. Bombay Mean time. h. m.	ft. in
	Dec					Dec		
TU.	28	m 3 1	27 2		28	m 9 26	10 3	
		3 34a	24 8			8 51a	19 7	
WED	29	m 3 42	26 3		29	m 10 17	18 11	
		4 41a	24 7			9 55a	20 7	
THUR	30	m 4 31	26 3		30	m 11 20	18 5	
		6 0a	24 10			11 18a	21 5	
FRI.	31	m 5 30	25 11	31		m 0 27a	17 8	
	Jan.	7 21a	25 7	Jan.				
SAT.	1	m 1 26	28 5	1		m 7 34	19 7	
		1 16a	25 5			6 56a	17 1	
SUN	2	m 1 55	28 1	2		m 8 0	19 6	
		1 55a	25 2			7 29a	17 9	
MON	3	m 2 4	28 3	3		m 3 59	20 6	
		10 30a	29 2			3 21a	14 9	

The following are the hours of sunrise and sunset according to Indian Standard Time during the ensuing week:—

		Sunrise		Sunset
Dec.	28 (Tuesday)	"	7h. 10m.	" 6h. 10m
"	29 (Wednesday)	"	7h. 11m.	" 6h. 10m
"	30 (Thursday)	"	7h. 11m.	" 6h. 11m
Jan.	31 (Friday)	"	7h. 12m.	" 6h. 11m
"	1 (Saturday)	"	7h. 9m.	" 6h. 8m
"	2 (Sunday)	"	7h. 9m.	" 6h. 9m
"	3 (Monday)	"	7h. 13m.	" 6h. 13m

PHASES OF THE MOON:—

ourth Quarter 1915 December 21d 6h 22-3 p.m.
" " 30d 6h 28-8 a.m.

TEMPERATURE IN BOMBAY.

GOVERNMENT OBSERVATORY, COLABA.

Bombay, 27th December, 1915.

Means of observations taken at 6 a.m., 10 a.m. 2 p.m., 4 p.m., and 10 p.m.

Barometer corrected to 32 deg. Fahr.	29 913	inches.
Temperature of Air	77.3	degrees.
Wet Bulb Thermometer	72.3	"
Dew Point	70 3	"
Relative humidity of Air	0 792	
Extent of cloudy sky (the whole sky cloudy=10)	1.0	"
Maximum temperature of Air	84 0	"
Minimum do. do.	70.7	"

General direction of Wind from midnight to midnight ..... NW, NNE, ENE, NW. Mean 14 miles N

Movement of Wind do do

MAZAGON INSTITUTE.

ANNUAL CHRISTMAS SPORTS.

The Mazagon Institute held its Annual Xmas Sports and Xmas Treat on the 26th instant before a large gathering. The Gloria Church compound was kindly lent for the occasion by Rev. Agusto D'Souza the vicar. The National Band played fine tunes. The programme was very amusing which included a baby's chocolate race, cock fighting, and tug-of-war between married and unmarried the captains being Drs. A. C. P. D'Souza and U. Mascarenhas respectively. The bachelors won the battle amidst great cheering by the audience.

ALL-INDIA MOSLEM LEAGUE.

The All-India Moslem League sessions in Bombay will commence to-morrow, and end on Friday. The proceedings will open to-morrow at 2 p.m. and on Friday at noon. Tickets may be had at rates previously advertised from the ticket office in the pandal on Kennedy Sea-face.

ALL-INDIA TEMPERANCE CONFERENCE

The 12th session of the All-India Temperance Conference will be held to-morrow at 8 a.m. (S. T.) at the Bowen Memorial Hall, Lamington Road, Girgaum, under the presidentship of the Hon. Rai Gokal Prasad Bahadur, M.A., LL.B., of Allahabad.

POONA FOOTBALL OPEN TOURNAMENT.

The final match in the Football Open Tournment held under the auspices of Poona P. Y. C. Hindu Gymkhana, was played between 2-1st Hants Battery and the 2-2nd Hants Battery. 2-2nd Hants Battery won the match by 3 goals to 0, showing a very interesting and exciting game. The prize distribution will take place on the 1st January 1916 in the evening in the P. Y. C. Hindu Gymkhana Pavilion.

ALL-INDIA WEATHER.

(ASSOCIATED PRESS.)

SIMLA, Dec. 28.

Rainfall has continued in the extreme south of the peninsula where Pamban has had one and a half inches and Mercara and Negapatam each one.

The depression in the north-west has developed and heavy cloud is reported this morning from the Punjab and surrounding hills.

Forecast:—Some rainfall in the hills around the Punjab.

DAILY WEATHER REPORT.

Summary of observations recorded at 8 hours on Tuesday, the 28th December 1915, giving data for the preceding 24 hours.

The Punjab.—Skies are lightly or moderately clouded. Humidity is normal or in defect. Day temperature continues in excess in the east Punjab and at Lahore; night temperature is above normal at Multan, Lahore and Hissar.

The United Provinces.—Skies are clear Night temperature continues in excess; day temperature is also above normal in the northern half of the division.

Sind and Rajputana.—Skies are lightly clouded in Upper Sind and clear elsewhere. Night temperature is in defect in lower Sind but in excess in Rajputana; day temperature is also above normal in west Rajputana.

Gujarat, Kathiawar and Central India West.—Skies are clear. Humidity is normal or in excess. Night temperature continues in excess.

The Central Provinces.—Skies are clear or lightly clouded. The air is damper than usual. Temperature has fallen; it is now in defect during the day but has become normal at night.

The Konkan.—Skies are clear. Night temperature continues in excess.

The Bombay Deccan and Hyderabad.—Skies are lightly or moderately clouded. The air remains damper than usual. Temperature has fallen and is now in moderate to considerable defect during the day but continues in slight or moderate excess at night in the northern half of the division.

General Remarks.—Rainfall has been confined in the extreme south; it has been local in south-east Madras and Malabar. Conditions are nearly settled in the Peninsula but have become disturbed in Baluchistan and north-west India.

Some showers are likely in south-east Madras, Malabar and Baluchistan. A few showers may occur also in the Punjab.

OBSERVATIONS TAKEN at 8 a. m on TUESDAY, the 28th of December 1915.

STATIONS	Temp. in Shade: Maximum on past 24 hours	Minimum on past 24 hours	Humidity: 8 A. M.	Rainfall: past 24 hours	Total 1st November to date.	Departure, 1st November to date.
PERSIAN GULF—						
Bushire	..	..	..	..	..	..
Do. (27th)	71.5	56.0	91	..	0	—4.33
Jask	..	..	..	..	..	..
Do. (27th)	78.6	60.1	78	..	0	—1.44
Muskat	..	..	..	..	..	..
do. (27th)	75.9	63.3	68	..	0.27	—0.62
PUNJAB—						
Multan	73.5	46.5	53	..	0.08	—0.22
Kawalpindi	69.5	38.3	67	..	0.19	—0.86
Lahore	74.9	45.6	75	..	0.15	—0.25
Hissar	79.1	46.3	63	..	0.02	..
Ambala	76.7	44.1	81	..	0.22	—0.49
Delhi	77.4	49.9	71	..	0.02	—0.52
UNITED PROVINCES—						
Agra	78.7	53.6	65	..	0	—0.34
Mainpuri	78.1	49.5	76	..	0.01	—0.52
Jhansi	76.7	54.5	84	..	0.24	—0.10
Cawnpore	76.8	55.5	79	..	0	—0.46
Allahabad	71.4	51.2	90	..	0.14	0.43
SIND AND RAJPUTANA						
Jacobabad	75.5	40.8	63	..	0	—0.19
Karachi	78.	54.4	48	..	0	—0.41
Ajmer	76.2	54.2	83	..	0.05	—0.36
Jaipur	78.0	52.2	77	..	0.11	—0.23
Kotah	79.0	55.8	76	..	0	—0.31
GUJARAT, KATHIAWAR AND CENTRAL INDIA						
WEST—						
Bhuj	79.0	52.2	36	..	0	—0.15
Dwarka	79.	62.0	67	..	0.19	0.13
Veraval	79.1	65.2	65	..	0	—0.27
Rajkot	85.0	57.7	44	..	0	—0.28
Bhavnagar Para	83.6	65.8	87	..	0	—0.3
Surat	86.5	66.3	81	..	0	—0.15
Ahmedabad	85.5	64.0	7.	..	0	—0.19
Deesa	85.7	57.2	48	..	0	—0.15
Neemuch	75.9	54.0	84	..	0.06	—0.24
Indore	73.8	50.9	97	0.02	0.64	—0.14
CENTRAL PROVINCES—						
Jubbulpore	67.7	48.9	92	..	0.15	—0.56
Saugor	73.5	54.6	87	..	0.49	—0.81
Hoshangabad	72.9	53.8	94	..	0.12	—0.78
Khandwa	79.4	53.5	93	..	0.63	—0.07
Akola	70.6	56.7	77	0.01	1.72	—0.66
Amroati	68.8	56.3	87	..	0.45	—0.59
Nagpur	64.4	51.9	83	..	0.16	—1.05
Chanda	71.5	54.0	94	..	0.62	—0.40
Raipur	77.1	54.6	79	..	0.33	—0.35
KONKAN—						
Bombay	84.0	71.7	77	..	0.02	—0.36
Ratnagiri	88	73.3	92	..	0.81	0.27
Mormugao	83.7	74.9	77	..	0.94	—0.20
Karwar	88	74.0	83	..	1.07	—0.77
BOMBAY DECCAN AND HYDERABAD—						
Malegaon	72.7	57.8	90	..	0.16	—0.44
Ahmednagar	70.9	53.8	92	..	3.40	2.47
Poona	75 2	59.7	61	..	0.33	—0.68
Sholapur	78.8	59.4	91	0.03	1.24	—0 08
Bijapur	76.1	59.8	91	..	0.43	—0.73
Belgaum	73.2	61.9	92	..	1.70	—0.08
Aurangabad	68.1	50.4	90	0.02	1.82	1.07
Nizamabad (Indur.)	68.8	57.0	88	..	0.88	0 18
Hyderabad	75.5	62.0	86	..	0.79	—0.26
MALABAR AND CEYLON						
Mangalore	89.5	74.8	59	..	2.17	4.98
Calicut	86.5	75.7	81	0.01	13.29	7.52
Cochin	89	75.8	75	..	8.84	1.04
Colombo	84	72 3	93	0.07	26.05	9.57
MADRAS (EXCLUDING MALABAR) AND MYSORE—						
Masulipatam	82.1	68.2	82	..	20.73	14.74
Bellary	81 3	64.5	80	..	7.28	5.20
Cuddapah	83 4	70 3	73	..	9.44	5.25
Madras	84 8	75 5	74	0.03	21.20	48
Bangalore	75.0	62 5	92	0.01	3.80	0.31
Coimbatore	82 1	69 0	89	5.02	6.76	2.52
Trichinopoly	77 6	70 1	92	0	12.72	5 7
Negapatam	79.9	71 9	82	0	22.17	—1.95

STANDARD BAROMETER READING.

The following information is published in order that vessels in the Bombay Harbour may by comparison with a standard instrument ascertain the errors of their barometers:—

The reading of the Standard Barometer at the Colaba Observatory corrected for index error and reduced to 80 deg. F. and to the level of the tide, at 8-45 a.m. Standard Time On the 28th December 1915 was 30.157 inches For temperature corrections applicable to mercurial barometer of ships the reading of the ship's barometer has to be increased or decreased by .031 inch for every 5 degrees according as the temperature of the attached thermometer is respectively below or above 80 deg. F. In case of the aneroid no temperature correction is needed. But for comparison at 80 deg. F. all aneroid readings should be increased by 138 inch. For correcting the ship's barometer either mercurial or aneroid for the height of the barometer cistern above the tide level in the stream at 8-45 a.m. Standard Time, the ship's barometer reading should be increased by .010 inch for every 10 feet of the height to make it comparable with the observatory barometer reading given above.

MAHALUXMI RACES.

THIRD EXTRA MEETING.

A "CROSS" ON FIVE FURLONG STRAIGHT.

(From our Racing Correspondent.)

Considering it was not a holiday and the counter attraction of the Congress, quite a large number assembled at Mahaluxmi yesterday afternoon to discuss the Third Extra Meeting. The handicapping was again first class, and the interest provided thereby in the various events excited a good deal of speculation on the tote, especially place betting. Purtoosing, Hardy and Barrett shared the honours of the afternoon with three, two, two wins respectively to their individual credit. Purtoosingh really earned a fourth bracket by getting Monaco first past the post in the Coorla Plate, but owing to an objection being lodged against him at the scales by Buckley, who ran second on Galloping Lad, and which was upheld by the Stewards, he was disqualified, the race being awarded to Galloping Lad.

Well, here's a pretty kettle of fish! The only redeeming feature to justify the existence of this pumping station abomination appearing on the race-card is proved by one of our leading jockeys to be a fraud and a delusion, Purtoosingh having given a public demonstration of the fact by his lapse on Monaco, that the straight course is no more immune from bumping, jostling or swerving than the old five furlong course. And if the executive now persist in using this "straight," they must not blame people for holding to the opinion, that the same is prompted by sheer cussedness rather than any genuine belief in its practical utility in the interests of Mahalaxmi racing. On the old course, with its bend, there is at least this to be said, that when a jockey "crosses," he does so to get the advantage of ground by securing the rails As Purtoosing, with a straight run before him, could only have committed the offence to his own prejudice, it must have been an accident, through his being unable to hold his mount together. It is bad enough for investors in a winning horse to be deprived of their prospective gains by a Wellington-Soomsam affair such as occurred at Poona, through an error of judgment on the part of the jockey, who though he had the other horse beaten to a bran-mash had to suffer a technical defeat by trying to effect the passage on to the rails without being a clear length a head, but it is downright exasperation to have such a thing occur on a track which has been specially designed to make a like *contretemps* practically impossible with so much inconvenience to the public. When travelling down the "straight" the nippy ones never keep their line, the result being slow beginners find a veritable wall in front of them by the time half the distance is traversed, making winning an impossibility. When added to this, crossing, bumping and jostling is in evidence pretty well in every race, it is not asking too much to abandon the "straight" track altogether or do away with five-furlong events.

There was nothing particularly remarkable about the second devision of the Bhuleshwar Plate unless it was to exemplify how much better Kaiumers appreciated Hardy's persuasive influence than Abbas. In the Ryculla Plate on December 18th Osprey smothered Kaiumers over seven furlongs, in fact could not leg along with him at all when the home-turn was reached. Yesterday the removal of 8lbs, of lolly-pops relieved the pressure to such an extent, that Kaiumers skipped along with the light-hearted exuberance of a baa-lamb over a mile journey, making Osprey look a dead ass if ever a horse could be said to appear like one This sort of thing has its humourous aspect at the expense of our turf warders, but it is sometimes too expensive to be pleasant.

As the Monaco crossing incident occurred in the Coorla Plate, I think enough has been said about this event, and merely revert to it to suggest that more than Galloping Lad might have suffered. What about Guldasta? After his prominent running in the Auction Plate at the First Extra in better company, better time and better everything else, can it be possible that such a general mix-up took place as to rob the event of all the essential characteristics of a race altogether. Galloping Lad has so far done nothing to favour the impression that he is capable of giving Messrs. Aziz and Shaik Kassum's grey 12lbs. I should like to see this merry Love Grove mystery run over again.

The Colaba Plate is not worth mentioning, as on his previous run there was nothing to beat Dardanelles except his stable companion Singer, who, however could not be expected seeing he was humping over three stone of lead. There was any amount of money for Night Hawk, it being argued that Hardy possibly made too much use of him in the December Plate at the Second Extra Horses like Powerful, Welcome, Night Hawk and other free movers do not require the supporting influence of the bridle and the sooner they get through the ordeal the better, in the quickest time they are capable of covering the distance. There is of course a happy medium in all things and it is left to the jockey to discriminate between "busting-up" a free-goer and letting him run his own race.

The Bandra Plate was an excellent race and if the top-weights had exerted themselves a little, it might even have been better still. Excelsior, Harry Johnson, Malayeb, and Bhatty Chief appeared to be mere passengers incapable of raising a gallop, and I was far from impressed with the running of Gafal and Khedavi Miseer. There is, therefore, certainly not much left in the race to comment upon, nevertheless, Duhallow, Mooltan and Ajmere provided a pretty spectacle of three animals with nothing left in them from the bend, engaging in a Homeric struggle to keep their ends up until the post was reached. Barrett on Duhallow came out on top in the shoving along business and managed to left his charge home in time to get a verdict, a neck divided Mooltan and Ajmere. Bruce was much fancied and ran fourth a neck behind Ajmere.

Kit Grey Leg must have scored by going to the starting post t'other way round to keep the sun out of her eyes and presented Breach with his second win of the afternoon. Mr. Gahajan's brace, in Pension and North, was much fancied, but both ran disappointingly, especially the latter. The country-bred R. G. with 7st 7lbs up ran second indicative of how poor the opposition was Miss Kit had to meet.

There was nothing worthy of note about the two concluding events, the first division of the Bhuleshwar Plate and the Virar Plate. Powerful ran his own and in the former, leading from start to finish and with enough left in him to stave off a hot challenge from Black Ivory. In the Virar Plate Bahlool showed us how badly he could run when not in the vein. He is a big lump of apuny and 9st 12lbs. should not have had the effect of anchoring him to the extent it did. Nainava was lucky to win as Alwar was going at a terrible rattle at the finish, and had Bullock timed his run just a fraction earlier he undoubtedly would have won.

THE BHULESHWAR PLATE. Division II.—Distance 1 Mile.

Winner, Rs. 750; second, Rs. 200; third, Rs. 100. A High Weight Handicap for Arabs in the 3rd Division.

Mr. Hoshang Jamsetjee's KAIUMERS, 8-5, (cd. 8-8), Hardy 1
Messrs. Goculdass and Mathradass's ABDUL, 8-13, Barrett 2
Hon. S. A. Wahed's OSPREY, 8-9, Buckley 3
Chief of Mhaisal's ACTIVE, 7-10, Keess ... 4

Also Ran:—Jemadar 9-0, Fahad, Present 9-0, Coomber; Challenger 8-7, Trenoweth; Aircraft 8-4, Harrison; American Spot 8-3, Purtoosingh; King Mac 8-2, Mujeed; Robinson Crusoe 8-0 (cd. 8-1), Native.

The Race:—Jemadar got off badly. Kaiumers soon asserted himself and led from Osprey with Abdul running handy. Kaiumers ran on and won comfortably. In the straight Abdul passed Osprey. Won by 2½—2—3.

Time:—1 min. 55 3/4.

Totes Paid:—Win, Rs. 66. Places, Rs. 27, Rs. 36 and Rs. 17.

Total Investments:—Win, Rs. 8,200. Place, Rs. 13,360.

THE COORLA PLATE.—Distance 5 Furlongs. (Straight.)

Winner, Rs. 1,000; second, Rs. 300; third, Rs. 200. For Maiden Arab Ponies 14 hands and under. Ponies 14 hands to carry 9st. 3lbs. W. I.

Hon. S. A. Wahed's GALLOPING LAD, 9-3, Buckley 1
Mr. Pasu Malsee's ARABIAN CONSUL, 8-1, Abbas 2
Mr. Hasan Madar's CRESCENT, 8-5, Barrett 3

Also Ran:—Cornwall 9-3, Hill; England 8-13, Hardy; Paradise 8-5, Pratt; Guldasta 8-5, Clarke; English Spot 8-5, Mujeed; Ajaney 8-1, Native.

The Race:—Run on the five-furlong straight and it is therefore impossible to say anything about it. Monaco was first past the box but was disqualified for crossing. Won by 1—2.

Time:—1 min. 7½ secs. Some difference of opinion here as 1-9 also appeared on the official board.

Totes Paid:—Win, Rs. 117-8. Places, Rs. 28-8, Rs. 83 and Rs. 22-8.

Total Investments:—Win, Rs. 12,030. Place, Rs. 17,350.

THE COLABA PLATE.—Distance 7 Furlongs.

Winner, Rs. 1,500; second, Rs. 500; third, Rs. 300. For Arabs W. A. raised 10lbs. Allowances—Horses which have not since 31st March, 1913, won a flat race value Rs. 3,000 or over, 7lbs.; Rs. 2,000 or over, 12lbs.; Rs. 1,500 or over, 18lbs.; Rs. 1,000 or over, 24lbs. Maidens, 28lbs. (not accumulative). Ponies 14 hands and under 4lbs.

Genl. Obaidulla Khan's DARDANELLES. 8-7, Purtoosingh 1
Genl. Obaidulla Khan's SINGER, 9-9, Harrison 2
Mr. Heath's NIGHT HAWK, 8-7, Hardy... 3
Mr. F. M. Garda's NIZAM-UL-MULK, 9-1 Buckley 4

Also Ran:—Kayid 9-6, Bastian; Money Gold 8-9, Pratt; Tajilmulook 8-9, Barrett.

The Race:—Night Hawk and Dardanelles were first away but were passed by Nizam-ul-Mulk at five-furlong post, but he relapsed to his former position at the two furlongs. In the straight Night Hawk was a "wash-out" and Dardanelles running on won easily with Singer next. Won by 4—2—1½.

Time:—1 min. 36 4/5 secs.

Totes Paid:—Win, Rs. 26-8. Places, Rs. 22-8 and Rs. 52.

Total Investments:—Win, Rs. 13,860. Place, Rs. 11,490.

THE BANDRA PLATE.—Distance 1 Mile.

Winner, Rs. 1,200; second, Rs. 400; third, Rs. 200. A High Weight Handicap for Arabs in the 2nd Division.

Capt. Cairnes and Mr. Sandford's DUHALLOW, 7-13, Barrett 1
Mr. Ali bin Talib's MOOLTAN, 8-3, Pratt 2
Mr. Esmail Gussoo's AJMERE, 8-0, Mujeed 3
Mr. Heath's BRUCE, 8-8, Hardy 4

Also Ran:—Excelsior 9-7, Hill; Harry Johnson 9-0, Trenoweth; Malayeb 8-10, Purtoosingh; Bhatty Chief 8-10, Bullock; Pasha 8-8, Mooney; Gafal 8-6, Etul; Khedavi Miseer 7-8, Buckley; Arrow 7-7, Harrison.

The Race:—Arrow splashed out followed by Bruce and they were both pretty well tied up when the bend was reached, when Mooltan with Ajmere and Duhallow came through to the lead. A great race home resulted in Duhallow winning by ½—neck—neck.

Time:—1 min. 54¼ secs.

Totes Paid:—Win, Rs. 84-8. Places, Rs. 33, Rs. 36 and Rs. 32-8.

Total Investments:—Win, Rs. 11,290. Place, Rs. 16,740.

THE OLD YEAR PLATE.—Distance 7 Furlongs.

Winner, Rs. 1,500; second, Rs. 500; third, Rs. 300. A High Weight Handicap for Horses in the 3rd Divisions.

Capt. Cairnes and Mr. Sandford's KIT GREY LEG, 8-1, Barrett 1
Mr. Goculdass's R. G., 7-7, Mooney 2
Mr. R. H. Gahagan's PENSION, 9-1, Hardy 3
Mr. R. H. Gahagan's NORTH, 8-12, Buckley 4

Also Ran:—Lady Douglas 9-10, Trenoweth; St. Alban 9-10, Purtoosingh; Bonfire 7-10, Mitchell; Adelaide II 7-10, Mujeed.

The Race:—Bonfire led from Kit Grey Leg, with Lady Douglas and North next. At the two furlongs Kit Grey Leg went to the front and won easily by 5—½—1½.

Time:—1 min. 29½ secs.

Totes Paid:—Win, Rs. 46. Places, Rs. 17-8, Rs. 19 and Rs. 21.

Total Investments:—Win, Rs. 13,800. Place, Rs. 15,800.

THE BHULESHWAR PLATE. Division 1.—Distance 1 Mile.

Winner, Rs. 1,000; second, Rs. 300; third, Rs. 200. A High Weight Handicap for Arabs in the 3rd Division.

Mr. Dara Cowasjee's POWERFUL, 8-13, Hardy 1
Mr. Nassim Saleh's BLACK IVORY, 8-3, Trenoweth 2
Nawab Najaf Ali Khan's BEN HUR, 8-6, Abbas 3
Mr. Abood Beaker's HELIOGRAPH, 7-12, Fahad 4

Also Ran:—Welcome 9-0, Clarke; Lot 8-8, Mujeed; Rag Time 8-8, Coomber; Maurice 8-8, Pratt; Hurchan 8-5, Barlett; Persia 8-4, Luckman; Sphere 8-1, Buckley.

The Race:—Rag Time as usual played the fool at the gate and delayed the start. Powerful jumped off with the lead followed by Sphere. At the 3 furlongs Maurice flattered for a second or two. In the straight Black Ivory challenged Powerful but could not get up. Won by 1¼—1—1½.

Time:—1 min. 55 2/5 secs.

Totes Paid:—Win, Rs. 54-8. Places, Rs. 25-8, Rs. 24 and Rs. 157-8.

Total Investments:—Win, Rs. 16,120. Place, Rs. 20,250.

THE VIRAR PLATE.—Distance 6 Furlongs.

Winner, Rs. 1,200; second, Rs. 400; third, Rs. 200. A High Weight Handicap for Arab Ponies 14 hands and under in the 2nd Division.

Genl. Obaidulla Khan's NAINAVA, 8-12, Purtoosingh 1
Mr. K. B. Sorajee's ALWAR, 7-8, Bullock 2
Mr. N. Jehangir's ATA ALLAH, 8-2 (cd. 8-4), Trenoweth 3
Messrs. Goculdass and Mathradass's RUBY MINE, 7-11, Mooney 4

Also Ran:—Bahlool 9-12, Buckley; Maasal 9-5, Hardy; Minerva 8-7, Keess; Fado 8-7, Mujeed; Rummy 8-4; Full Moon 8-3, Harrison; Red Silk 8-0, Pratt.

The Race:—Maasal led off but was passed by Ruby Mine. Nearing the bend Nainava showed up and led into the straight followed by Ata Allah. Opposite the Stand, Alwar put in a great run but failed to get up to Nainava, who won by a head—½—neck.

Time:—1 min. 21 3/4 secs.

Totes Paid:—Win, Rs. 26. Places, Rs. 19, Rs. 23-8 and Rs. 23.

Total Investments:—Win, Rs. 18,500. Place, Rs. 19,730.

BOMBAY AMUSEMENTS.

EXCELSIOR THEATRE.

Mr. Alban J. Roberts, the wizard of wireless who commences his demonstrations at the Excelsior on Saturday has such a long list of inventions to his credit that the leading American Journals described him as the "Australian Edison." Among the many of his ingenious electrical discoveries, is the wireless controlled Torpedo which is now under consideration by the British Admiralty, and the wireless control submarine which is also creating a stir among experts. Mr. Roberts had terrible experience in America. He sailed from New York in a new Dirigible for Philadelphia. The Press Agent of the Keeth Proctor Theatre where he was appearing arranged for him to fly from the roof garden of the Theatre at 3 p.m. so as to catch the Matinee Crowds, but Roberts is a man who scorns publicity. He insisted that he was not a showman, but a Scientist, consequently he left five hours earlier, but cross currents and the giving out of Gasoline gave him serious trouble, he battled bravely against these adverse circumstances for several hours but finally had to pull the "Rip Cord" when over the sea and take a chance. The gas commenced escaping at once and the dirigible descended at an enormous rate, when nearing the water he dived, he managed to swim to the shore, but he was exhausted and buffetted about by waves, and the next thing he remembers is being picked up several hours afterwards by a boatman who found him unconsious. This unpleasant incident gave him great headlines in the New York papers. Needless to say, he has prof

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THE BOMBAY CHRONICLE

Wednesday, December 29, 1915.

THE RIGHT TO BEAR ARMS.

"Self-denial complete of itself; the constant preparedness for and indifference towards Death; the renunciation entire of all liberty of thought and action; the slumber imposed on all inherent ambition and the impossibility of accumulating riches produce those virtues which are most rare in classes that are active and free. To the soldiers Sacrifice is the most adorable thing on earth, for there is so much beauty in these simple men who are more often than not quite ignorant of their own great merits and the secret of their lives."—*Alfred de Vigny in "Servitude et Grandeur Militaire."*

From the earliest times the uniform of a State has been the most coveted prize of its citizens and subjects. It has stood as the symbol of authority, regal or republican, and inasmuch as all authority is envied of men, its attainment has synchronised with every legitimate aspiration. And just as inclusion in the ranks of the army in general has all through history attracted the citizens, the sword and epaulettes of the officer have been a magnet to the upper classes among them. The power to command is the source of pride and the inspiration of that self-respect which is born of the possession on the part of an individual of the confidence and trust reposed in him by the State. The centurion on the shores of Gallilee, though he more than half believed in the Divinity of Him whom he addressed, yet declared with pride and hauteur that under him there were a hundred men to whom his word was law, to whom he had but to say "Come" and they came and "Go" and they must begone. What that centurion felt even in the presence of Divine authority, no Indian can feel, be he of the bluest blood and most ancient name, when he is addressing even a volunteer drummer-boy. For to the Indian the elementary right of supplying his own defence is denied and he has to look to the stranger from afar and the alien Gurkha and Afridi for the safety of his hearth and home. In India we are constantly told that the population is composed of fighting and non-fighting races and that recruiting can only be from among the former. Of course this is nonsense. A few years years ago recruiting among Maharattas was almost dropped, some wiseacres at Whitehall and Simla having come to the conclusion that this martial people had lost their ancient warlike qualities. To-day who would dare to gainsay the Maharatta? Any man trained to arms will fight. The right to bear arms engenders the science of employing them. Can anyone find a historical denial for this statement? The prohibition to bear arms precludes the possibility of using them, and ultimately causes an indifference and disinclination to possessing them. Thus, if in India, there are to-day a certain percentage of people who are not warlike, it is due, not to any inherited lack of martial vigour, but to the force of circumstances or, in other words, to the law of the land. The habit of creating armies from specified races is both a danger to those who create them and to every principle of democracy. Alfred de Vigny in his classic work on the subject contends that, when an army is a "nation within a nation," then it is a vice. He goes on to say

"In antiquity, every citizen was a soldier, and every soldier a citizen; the men of the Army did not bear a different aspect to the men of the city. The fear of God and the Laws, fidelity to the country, austere adhesion to custom and convention, and strong above all, the love of *peace and order*, were to be found more in the camps than in the towns! Rome was built by the same hands as defended her!"

There is nothing which will in the long run, work such havoc,—there is nothing which has worked so much havoc,—in the character of the Indian peoples, who are officially unwarlike, as their exclusion from a profession which is at once a highway to honour and a fount of idealism. All this talk about races having lost their warlike qualities is absurd. It was said till recently that the Turk was no longer a soldier. Who would dare to repeat that fable to-day? The fighting races of India are in reality those who, when they are not safe within the King's barracks, are a constant thorn in the side of the King's government. It has also been urged by some that these so-called fighting races have a most hearty contempt for the so-called non-fighting races. What this means is that a few swashbuckling Rajput princelets, anxious to curry favour in some quarters, have gone round offering their polo-sticks as a means for putting down the legitimate demands of the people, which they parrot-wise have learnt to dub as sedition.

FACTS TO BE FACED.

Whatever the fighting races may have thought, or rather been trained to think, let it be clearly understood that a new education of them is taking place now, when for the first time in their lives they are being brought face to face with new facts and being disturbed by new emotions. The Indian officer strolling down the streets of the most magnificent capital in the world,—Paris, in the midst of one of the greatest peoples in the world is saluted by all French officers and soldiers. The Indian officer will soon want to know why he is not saluted in London and Delhi? His "contempt" for the non-fighting races, if it exists, is in danger of evaporating when he has it suddenly borne upon him, that he also in his degree is not free from a measure of "contempt." Otherwise what has happened to the salutes, which he gets in Paris but not in London? The Indian soldiers will have seen Algerian troopers commanded by men of their own race and religion and treated on terms of absolute equality by their French comrades, and will no doubt begin to wonder why they are not treated likewise, and why the senior native officer of their units is less than the least British subaltern. Indian soldiers will remember the day, it is very recent, when they could not get the Victoria Cross, as they see the Medaille Militaire being pinned on to the breast of a Senegalese negro, by the Head of the State, who does not hesitate to embrace the hero on the cheek, having no pre-conceived ideas of "Prestige" and "black men." The fighting races will return to India with their heads full of analogies between British and other systems of imperialism. It should be obvious, therefore, to those who govern India that the time is very propitious for the concession of rights which can be gracefully, even graciously made to-day, but which, if deferred, would not bear the same aspect.

THE DEMAND.

The first demand of Indians is that the Indian officers at present serving with the Native Regiments be raised to equal rank with their British comrades, as is the case of Algerian officers in the French army and the Turcoman officers in the Russian service; that these officers should be the recipients of the military honours due to their rank irrespective of race, as is the custom amongst the most polished and puissant military races of the West. The next is that recruiting should be subject to physical tests alone, and that there should be battalions open to Parsis, Moslems and such others as have no particular caste notions. Thirdly, they demand that the sons of Indian noblemen and gentlemen should be eligible to hold His Majesty's commission, by the same rules and regulations as appertain to British candidates for the Army. There can be nothing more deplorable than a review of the present openings for the sons of gentlemen of ancient families and the upper and middle classes in this country. The bar, the bank, the stock-exchange, journalism and commerce are almost the limits of their horizon.

THE PROBLEM OF YOUNG INDIA.

These are callings and professions which offer no doubt a useful, and sometimes an ambitious, career to the young men of the educated classes in this country. But it is not good that these should be the limit of their horizon nor is it good that the sons of those who are wealthy enough to do without a calling as a mere matter of necessity, should be without those attractions to a life of utility and honourable service to their country which the youth of other nations find in the profession of arms or the diplomatic service. There is a class of thought that is wont to sneer at what used to be well-called the "honourable professions." But take away these professions from your young men, and you produce a psychology of commercialism, a psychology of money,—how to get it and how not to spend it. That is a psychology that is lamentably prominent in the cities of India to-day,— a psychology that forces itself on the attention of the foreigner. But its existence is not surprising. We are nauseated with the reiteration by superficial observers of the evil effects of a literary education which leaves many of our young men shut out from the overcrowded professions of the bar, medicine and engineering, etc. But the solution of the problem is not to be found in depriving them of the boons of education which they enjoy, but in opening to them, fully and freely, those professions which are their birthright and which are now wholly or partly closed to them. What would happen to the educated youth of England or France, if they were not permitted to serve in the army, the navy or the diplomatic service, and had to travel seven thousand miles to and spend several years in a foreign country to qualify for the superior ranks of the civil service and the bar? The youth of Bengal are being driven into rebellion against society, not because they have been given a superfluous education, to which they are as much entitled as the youth of England, but because they are shut out from the professions which are theirs by right of birth.

THE PSYCHOLOGICAL MOMENT.

If we realise these disabilities under which the youth of India suffer and the emasculating results of the denial of the right to bear arms and to serve under arms for the defence of their own country, to which we have referred, it is not hard to understand that none among the resolutions which were passed at the great meeting of the National Congress yesterday roused so strongly and so passionately the sentiment of the men composing that great assembly. We wish that an assembly of ten thousand Englishmen, instead of ten thousand Indians, had heard the speeches that were delivered on this subject by Sir Narayan Chandravarker, Mr. R. C. Bonnerjee and Mr. G. N. Misra, who in homely Hindustani voiced the keenly-felt humiliation of his country almost more effectively than the eloquent speeches of those who preceded him. The time has come when Englishmen will have to make up their minds to give back to Indians the rights in this respect of which they have been deprived. Could there be a better time for doing so, a time at which the concession would come with better grace than at this moment when Indians are shedding their blood for the cause of the Empire to which they are proud to belong and which they are passionately anxious to serve?

AYURVEDIC MEDICINE.

In view of the opposition which the science as well as the practice of the indigenous systems of Medicine has recently aroused in certain quarters, a special interest attaches to the proceedings of the All-India Ayurvedic Conference which meets this week in Madras. The principal object of this Conference is to discuss questions of technical and professional importance and interest, as well as to educate the public as regards the principles on which the Ayurvedic system is based. Dr. Sir Subrahmania Aiyar, in his address as Chairman of the Reception Committee, made some practical suggestions which the supporters of the system will do well to carry out immediately. For, as he frankly said, "so long as the attitude of the Government continues as it is on the subject, there is nothing save self-help that we can look to in the matter." The Ayurvedic system flourished and grew as it did in its palmy days, because it was not only popular but because the State patronised it and helped its students to develop and perfect it. It has now fallen on evil days, because far from being patronised by Government, official efforts even have been and are being made to discredit it. It, therefore, becomes all the more imperative that the advocates of the system should take the matter into their own hands and see that it is brought into line wherever necessary, with modern ideas and needs. It is idle to lose sight of the defects that have crept into the practice of the system. But, as the President of the Conference said in his able and well-balanced speech, these defects are capable of being removed. And while warning his fellow-practitioners against being indifferent to the results of Western scientific research, he assured them that signs of better times for the Ayurvedic system are by no means wanting, "for the efficacy of indigenous drugs and indigenous method of treatment is gradually being recognised."

But in order that the system should be placed on a firm and promising footing, he pointed out that steps should be taken to ensure the provision of facilities for the education of Indians in the indigenous systems. The publication in the vernaculars, as Sir Subramania Iyer said, of the standard works in Sanskrit should be of great value in popularising a correct knowledge of the science, besides affording a corrective to the hasty and dogmatic generalisations of allopathic practitioners who condemn it, usually through sheer ignorance. More than this, the establishment of properly equipped medical institutions throughout the country,—with hospitals and dispensaries attached to them,—for imparting instruction in the indigenous systems, staffed by men of prescribed qualifications, would not only give a greater impetus to the practice of those systems, but would also ensure that the practice is attended with greater success.

Notes of the Day.

The Reported Cabinet Crisis.

It is necessary to accept the talk of a Cabinet crisis with a certain amount of caution. The Cabinet has so often been on the verge of a crisis on the question of conscription that one, in any case, has become as indifferent to the alarm as the people of the village to the cry of "Wolf" in the fable. Reuter is not altogether free from suspicion of being too much impressed by the reports published by that section of the London press who would like nothing better than a split in the Cabinet and a General Election, and with whom the wish is, therefore, father to the thought. If the results of Lord Derby's campaign are such as to make a limited form of compulsion necessary to fill up the gaps, we can hardly believe that the members of the Cabinet, who are opposed to the principle of compulsion, would take the grave step of forcing an election during the war; and we emphatically decline to believe that Mr. Asquith is capable, as Mr. Garvin's outburst suggests, of running away from or breaking any pledge that he has made. In any case an election is unlikely, because the anti-compulsion party will certainly be in a minority, whoever goes out of the Government to oppose compulsion. The compulsionists are already in a majority in the Cabinet and they would command the support of the majority of those now sitting on the Ministerial side of the House, in addition to the entire heterogenous body which calls itself an Opposition under the leadership of Mr. Chaplin. Thus in any case the idea of a General Election may be dismissed.

The Greek Mystery.

Contradictory, as is the news from Greece to-day and unreliable as it always is, we think the signs confirm the suspicion that we have always held, that the Government of King Constantine have come to an understanding with the Central Powers which will enable the latter to carry their offensive into Greek territory without fear of a Greek intervention on the side of the Entente Powers. We are told to-day that, in an interview in "The Times," M. Skouloudis, the Greek Premier, asserted that Greece had obtained sufficient guarantees that the belligerents would evacuate Greek territory after the fighting is over. That means that Germany and Austria have been given a free hand, and suggests that the report of a "formidable converging Turco-Bulgo-German attack within the next few days" may be true. The "Daily Chronicle," which discovers a new "Man of the Hour" in Athens nearly every day has now discovered the "Man of the Future" in M. Gounaris, who declares that Greek neutrality will last only as long as Greek neutrality is respected. We should like to think that that is true, but we have our doubts. In any case, it is impossible to place any reliance on the statements of the men of the future or the present in Athens. The only man that counts, apparently, is the King and his inclinations are well-known.

Dinner to Sir S. P. Sinha.

Sir S. P. Sinha was entertained last night at dinner at the Ripon Club by a representative gathering of the Bombay Presidency Association. Mr. D. E. Wacha presided and proposed the toast of the President of the Congress in a graceful speech, in which he remarked, amid loud applause, that Sir Satyendra had by the statesmanlike, sober, cautious and eloquent address delivered on the previous day, established himself as one of the first of the Congress presidents and the wisest statesmen that India had produced. Incidentally Mr. Wacha remarked that he was able to claim with the late Sir Pherozeshah Mehta the credit of having persuaded Sir S. P. Sinha to accept the presidentship of the Congress. Sir Satyendra, in replying, confirmed this remarking that after months of hesitation it was a wire from Sir Pherozeshah, declaring "You dare not refuse" that forced him to make up his mind. Sir Satyendra went on to say that, had he known of the great honour that was in store for him in the magnificent reception accorded him by the people of Bombay, he would not have hesitated for a moment. He would never forget as long as he lived the magnificent character of that reception, though he recognised that it was accorded him primarily in his capacity as the President of the Indian National Congress.

Mr. Basu's Tribute to Bombay.

Other speeches followed. Mr. Chambers, in proposing the toast of the veteran chairman, paid an eloquent tribute to Mr. Wacha's qualities, which was received with enthusiastic approval. He had heard hard things said of many Indian politicians by men of his own community, but he had never heard any one say anthing of Mr. Wacha but that he was a sound and excellent man. The toast of the guests,—of whom there were many from all the provinces,—was proposed by Mr. C. M. Cursetjee and responded to by Mr. Bhupendranath Basu and Nawab Syed Mahomed. The former paid a very graceful tribute to Bombay and its leaders. Bombay, he remarked, prided itself on being the first city in India. That was a claim that they from "dethroned Calcutta" would not dispute on that occasion. But he would say that India owed it to Bombay that in this city the movement was started, which had had such beneficent effects for the whole country, and to Bombay again they owed the revitalising of the Congress. It was the people of Bombay who had given the Congress a new lease of life and started it afresh on a career which was fruitful of promise for the future regeneration of the country. On leaving Sir S. P. Sinha was garlanded amid resounding cheers.

British Trade Returns Improving.

The Board of Trade returns, issued during Mail week, show that British trade is beginning to wear a decidedly more cheerful aspect. In the columns of the "Westminster Gazette," a few weeks ago, Mr. Morgan-Browne gave substantial reasons for doubting whether matters were quite so bad as a mere comparison of figures would suggest, and it is eminently gratifying when the figures themselves come a little nearer to what we have been accustomed to regard as the balancing point. Exports in November rose to £43,951,000, which is the highest total for any month during the war, and an increase of £13,700,000 upon the figures of November last year. Imports also showed a big increase, but the adverse balance is only 27 millions, which is very largely accounted for by the high freights and insurance. The most satisfactory feature of the export side of the account is that manufactured articles were "up" 3¼ millions as compared with October. If that increase can be maintained the exchanges will be got into a more satisfactory condition without any heroic measures.

Mr. E. C. Niven, Assistant Engineer, Rangoon River Training Works, has been offered the appointment of Chief Engineering Assistant to Sir George Buchanan in Mesopotamia. It is believed Mr. Niven will be appointed with the rank of a Major.

The death is reported of Mr. Herbert Milford Darby, partner of Messrs. Sime Darby and Co., Malacca, of pneumonia yesterday. Mr. Darby with Mrs Darby had come to Ootacamund to find health and strength but unfortunately became worse and died in the nursing home after a month's illness.

THE WAR.

SUMMARY OF TELEGRAMS.

FRENCH NAVAL SUCCESS.

CONFLICTING NEWS FROM GREECE

MONTENEGRIN OFFENSIVE.

THREATENED BRITISH CABINET CRISIS.

The Montenegrins have continued the offensive successfully. The communiqué says that they have captured several villages after sharp fighting all day. The Austrians lost heavily.

An Athens message to the "Daily Chronicle" gives an interview with M. Gounaris, who is regarded as the man of the future, in which he emphasised that Greek neutrality would last only as long as Greek territorial integrity was respected.

General Castlenau has left Athens to return to France.

A French cruiser has bombarded and destroyed a Turkish battery in the Gulf of Solum between Egypt and Cyrenaica and a trawler simultaneously discovered and shelled two large enemy submarines which fled after two hours' cannonade.

The Allies successfully bombarded enemy positions between the Grand Dune and the sea, destroying parapets and blowing up a blockhouse.

French artillery made good practice in the Vosges, destroying a battery of machine guns.

Three British, two French and one Belgian, steamers are reported to have been sunk, including the Messageries liner Ville de la Ciotat, 80 of whose passengers and crew were drowned.

It is officially announced that the Indian Army Corps has now left France.

A largely attended Cabinet meeting was held in London on Monday. It is understood that the final results of Lord Derby's campaign were considered and that Mr. Asquith will make a statement on them shortly after the recess.

The possibilities of resignations of anti-conscriptionist Ministers and even a general election are being discussed.

Official and Personal.

Dr. Hiralal, President of the 2nd All-India Bhatia Conference, will leave Bombay for Lahore from the Colaba station to-morrow night by the Northern Express.

MONTENEGRIN OFFENSIVE CONTINUES.

SEVERAL VILLAGES CAPTURED.

MONTENEGRIN OFFENSIVE.

SEVERAL VILLAGES CAPTURED

AUSTRIANS LOSE HEAVILY.

(REUTER'S TELEGRAMS.)

LONDON, Dec. 27.

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CONFLICTING NEWS FROM GREECE.

PROSPECTS OF BULGARIAN INVASION.

LONDON, Dec. 27.

News from Greece is very contradictory. It is stated that the Greek military authorities believe, despite German threats of advance after Christmas, that the enemy will not enter the Greek territory owing to the hesitation of the Bulgarians to embark on a new campaign without a definite object.

The Bulgarians think they have attained their goal in the conquest of Serbian Macedonia and are reluctant to add to their already huge losses unless they are promised further important territorial compensation. On the other hand, it is declared that a formidable converging Turco-Bulgo-German attack is likely in a few days.

AN INTERVIEW WITH M. SKOULOUDIS.

In an interview published in "The Times" M. Skouloudis asserted that Greece had obtained sufficient guarantees that the belligerents would evacuate the Greek territory after fighting.

STATEMENT BY M. GOUNARIS.

An Athens message to the "Daily Chronicle" gives an interview with M. Gounaris, who is regarded as the man of the future, in which he emphasised that Greek neutrality would last only as long as Greek territorial integrity was respected.

THE GREEK PREMIERSHIP.

M. SKOULOUDIS ANXIOUS TO RESIGN.

(ASSOCIATED PRESS.)

ALLAHABAD, Dec. 28.

The "Pioneer" special cables state:—

M. Skouloudis is apparently anxious to relinquish the premiership, but the leader of the newly made majority in the Chamber is reluctant to accept. The Chamber will possibly be convoked before the original date, the 24th January.

GENERAL CASTLENAU LEAVES ATHENS.

ATHENS, Dec. 27.

General Castlenau has left to return to France.

SAD PLIGHT OF SERBIANS.

BULGARS PREVENT AMERICAN DISTRIBUTION OF FLOUR.

(ASSOCIATED PRESS.)

ALLAHABAD, Dec. 28.

The "Pioneer's" special cables state:—

The "Times" Salonika correspondent says refugees from Monastir state that since the Bulgars prevented the American distribution of flour, thousands are breadless. Poor Moslems die of starvation daily. Monastir was better provided than the remainder of Serbia, the present plight of which is not imaginable.

NAVAL ENCOUNTER IN BLACK SEA.

ENEMY SUBMARINE BELIEVED SUNK.

PETROGRAD, Dec. 28.

Official reports of an encounter between the destroyer Gromky, off the Bulgarian coast, and a number of enemy submarines, show that the Gromky skilfully evaded two torpedoes and repulsed the submarines by artillery. It is believed that one submarine was sunk.

CASUALTY LIST.

(ASSOCIATED PRESS.)

DELHI, Dec. 27.

The following names of officers appear in the c104th casualty list from Mediterranean (Dardanelles):—

WOUNDED.

16th Gurkhas:—Lieutenant-Colonel C. J. L. Allanson (third time slightly.)

khi Limbu.

1/10 Gurkhas-Jamadar Sahamurkhi Limbu.

17th Sappers:—Lieutenant K. B. S.

Additional list from Mesopotamia:—

WOUNDED.

17th Sappers:—Lieutenant K. E. S. Crawford R.E., (slightly) and 2nd-Lieutenant A. T. East (I.A.R.O.) (dangerously).

ARTILLERY ACTIVITY ON WEST FRONT.

ENEMY POSITIONS BOMBARDED

MACHINE GUN BATTERY DESTROYED IN VOSGES.

(REUTER'S TELEGRAM.)

PARIS, Dec. 28.

Last night's communiqué said:—We successfully bombarded the enemy positions between the Grand Dune and the sea, destroying the parapets and blowing up a blockhouse.

We exploded a mine in Artois north-west of Hill 140 and frustrated the enemy attempts to occupy a crater.

Our artillery between the Somme and Rheims damaged the German work.

The Germans after the bombardment in Champagne launched an attack on our lines, which was easily repulsed.

Then French artillery made good practice in the Vosges, destroying a battery of machine guns.

ARTILLERY ACTIONS IN LORRAINE.

ENEMY'S WORKS BOMBARDED.

PARIS, Dec. 27.

This afternoon's communiqué announces that there was nothing to report during the night except in Lorraine where French artillery bombarded the enemy's works south-west of the Chateau Salins.

BRITISH POSITION CONSOLIDATED.

ENEMY'S INEFFECTIVE FIRE.

LONDON, Dec. 28.

A communiqué says:—The enemy in the morning sprang a mine opposite our line, south-east of the Hohenzollern Redoubt. We consolidated the nearest edge of the crater.

Our artillery bombarded the hostile trenches south of the Lille-Armentieres railway with good effect. Th enemy replied vigorously but did little damage.

Elsewhere there was only normal artillery activity.

INDIAN ARMY CORPS HAS LEFT FRANCE.

LONDON, Dec. 27.

It is officially announced that Indian Army Corps has now left France.

MR. CHURCHILL.

LONDON, Dec. 27.

Mr. Churchill has returned to France.

THE KING'S MESSAGE.

THANKS OF THE ARMIES IN EGYPT.

CAIRO, Dec. 27.

General Sir J. G. Maxwell, General Officer Commanding in Egypt, replying to the King's message to the Army and Navy says:—

Officers and men of your armies in Egypt drawn from the United Kingdom, Dominions and India unite in humble thanks for the gracious and inspiring greetings. We are proud of the confidence placed in us and of the sare we are taking in the fight for victory.

FIGHTING IN PERSIA.

TURCO-GERMAN DETACHMENT DEFEATED.

PETROGRAD, Dec. 27.

The communique says:—The Russians midway between Teheran and Hamadan defeated a Turco-German detachment consisting of rebellious Persian gendarmes and bands armed with artillery and machine-guns.

The enemy lost several positions and many were killed or wounded. The others fled.

FRENCH NAVAL SUCCESS

TURKISH BATTERY DESTROYED,

TWO ENEMY SUBMARINES DISCOVERED.

(REUTER'S TELEGRAMS.)

PARIS, Dec. 27.

The Naval communiqué says:—While exploring the Gulf of Solum between Egypt and Cyrenaica a French cruiser bombarded and destroyed a Turkish battery and a trawler simultaneously discovered and shelled two large enemy submarines which remained at a great distance and fled after two hours' cannonade.

STEAMERS SUNK.

LONDON, Dec. 27.

The following steamers have been sunk:—

British:—Yeddo, crew saved, the Cottingham, seven saved, the Hadley crew saved.

French:—Ville de la Ciotat, part of crew and passengers saved and landed by a steamer, and the Meroe, eighty of the crew and passengers lost.

Belgian:—Ministre Beernaert, seven saved.

LONDON, Dec. 28.

Eighty have been drowned on the Ville de le Ciotat.

MESSAGERIES LINER TORPEDOED.

PARIS, Dec. 28.

The Ville de la Ciotat was a Messageries liner of 6,399 tons. She was torpedoed by a German submarine in the Mediterranean on Friday without warning. Passengers and crew have been landed at Malta.

SHIPPING STATISTICS.

LOSSES OF BRITISH MERCANTILE MARINE.

LONDON, Dec. 27.

Shipping statistics show that whereas it was actually estimated at the beginning of the war that the losses of the British mercantile marine would be ten millions sterling actual losses have aggregated 2,732,000 and the total losses in sixteen months average six per cent. of the declared values.

REVOLUTIONARY MOVEMENT IN CHINA.

SPREADS TO KWANGSI.

LONDON, Dec. 27.

It transpires that the revolutionary movement in China is not confined to Yunnan but has spread to Kwangsi, where there is the bitterest anti-monarchist feeling.

Prominent revolutionary leaders are hastening to the scene.

YUAN ALIENATES SYMPATHIES OF POWERFUL PERSONAGES.

Yuan Shih Kai has created a crowd of dukes and other nobles among the provincial governors and generals, alienating the sympathies of powerful personages who have not been so honoured.

HIGHWAY ROBBERY IN CALCUTTA.

BOOKMAKERS EASED OF LARGE AMOUNT OF CASH.

(ASSOCIATED PRESS.)

CALCUTTA, Dec. 28.

A case of highway robbery occurred at 51, Chaulpatty Road, Bhowanipore, at 6 p.m. last evening. Two brothers Jagadish Chandra Ghose, who are bookmakers, were returning home from races via Burrish Chunder Mookerjee's Street in a ticca gharry. At the corner of Chilpatty Road they alighted and proceeded up a lane which is too narrow for the gharry. Just as they entered the doorway of their house, two Eastern Bengal youths ran in after them producing revolvers, apparently Mausers, and demanding their money. The two bookmakers surrendered their bag containing between seven and eight hundred rupees in small notes and cash. After it had been given up, one of the youths fired at one of the brothers and shot him in the stomach the bullet being slightly deflected by Jagadi's thumb, the wound was therefore only a surface one and will probably not prove serious. The injured man was taken to Shambhunath Pandit Hospital where the injury was attended to. The two youths disappeared in the crowded traffic returning from the races.

FRENCH NAVAL SUCCESS THREATENED CABINET CRISIS.

CONSCRIPTION OR NO CONSCRIPTION.

LORD DERBY'S FIGURES UNDER DISCUSSION.

(REUTER'S TELEGRAM.)

LONDON, Dec. 27.

The Cabinet met to-day. There was a large attendance. Mr. Asquith returned from the country where he had spent Christmas and Mr. Lloyd George from the Clyde.

It is understood that the final results of Lord Derby's campaign were considered and that Mr. Asquith will make a statement on them shortly after the recess.

The unusual spectacle of the Cabinet on a Boxing Day holiday attracted crowd.

Most of the Cabinet Ministers when they entered the meeting were not recognised, but when Lord Kitchener drove up in a motor the crowd rushed across the street and cheered and waved handkerchiefs and umbrellas and even threw hats into the air. Mr. Lloyd George also had a hearty reception.

(REUTER'S SPECIAL WAR SERVICE.)

LONDON, Dec. 27.

The political situation is most interesting. The Cabinet meeting to-day was presumably held to discuss Lord Derby's figures, which are stated to reveal the fact necessitating a fulfilment of Mr. Asquith's pledge.

This will possibly lead to the resignations of anti-conscriptionist Ministers and even a general election is suggested. A compromise may be effected by giving single men, who have not been attested, another chance of joining voluntarily while a compulsory scheme is being prepared.

AN APPEAL TO MR LLOYD GEORGE.

It is noteworthy that the "Observer," till recently a supporter of the Government, now accuses Mr. Asquith of procrastination and irresolution and says:—

"If he is unable to make up his mind and give the country the fighting lead for which it is longing then Mr. Lloyd George stands for what the country wants and should take his courage in both hands and appeal like Chatham to the nation. He will win clean out."

MARATHA EDUCATIONAL CONFERENCE

(ASSOCIATED PRESS.)

AHMEDNAGAR, Dec. 28.

Owing to heavy rains on Sunday night the Maratha Conference sitting on Monday had to be held in the Bagde Theatre. The principle speakers of the day were the Rev N. V. Tilak and Mr. Rajhansa, Head Master, Ahmednagar High School.

Several resolutions of a formal nature and others covered by subjects already alluded to by the principal speakers at the Conference, regarding the approval of the educational policy inaugurated by the Government of Lord Hardinge, the appointment of one Marathi Deputy Educational Inspector in each division and suggesting the extension of the scholarship period from one to four years, were put from the chair and carried without discussion. The question of four Government scholarships reserved for Maratha students formed the subjects of a special resolutions.

KURMI KSHATRIYA CONFERENCE.

(ASSOCIATED PRESS.)

LUCKNOW, Dec. 28.

At the All-India Kurmi Kshatriya Conference which is meeting here, Srimat Sampat Rao Gaekwar, brother of the Gaekwar of Baroda, in his presidential address spoke of the wide programme of social amelioration before the community. He emphasised that the work was non-political and pointed to the progress in social legislation made in Baroda where the community numbered 28 per cent. of the population.

ALL IND IAHRISTIAN CONFERENCE.

SESSION AT ALLAHABAD.

RAJA S R HARNAMSINGH'S PRESIDENTIAL ADDRESS.

(ASSOCIATED PRESS.)

ALLAHABAD, Dec. 28.

The All-India Indian Christian Conference met this morning in the Ewing College. Among those present were the Hon. Mr. M. S. Das, (Orissa), Dr. George Nundy (Hyderabad), Professor Ragunathan (Madras) and a number of delegates from various parts of India. Rev. Mr. Nag, opened the proceedings with devotional exercises, after which Mr. H. David on behalf of the Reception Committee welcomed the delegates.

Raja Sir Harnam Singh, the President, then delivered his address, in the course of which he said that in order to make the meetings as representative as possible provincial associations must be established and those already in existence must be strengthened. The President advocated the necessity of having a thoroughly well conducted paper to voice Indian Christian opinion.

Speaking on the question of education, the speaker said:—"I do not think it is possible in a poor community like ours for all of us to attempt to devote ourselves to higher education. We must try and pay more attention to technical and industrial education and above all endeavour to devote our energies increasingly in the direction of agriculture, which will probably remain for some time to come the staple industry of our country and will afford us opportunity to root ourselves in the land from which our community is at present dangerously divorced and without which it must ever remain an excrescence on the body politic.

RELATIONS WITH GOVERNMENT.

In connection with their relations to the Government, the Raja said:—"Our foremost duty is to be loyal. At the same time, however, we must remember that as part of the great Indian nation we must also be loyal to the public and I am one of those who firmly adhere to the principle and believe that loyalty to Government is always compatible with loyalty to our country. It should be the aim, then, of this assembly to bring to the notice of the Government, whenever occasion demands, the needs of our community and its claims. We should see that adequate representation on different representative bodies, councils, municipal and district boards, etc., where our numbers, which are now third in India, entitle us to a proper place and due share of posts and offices under Government, should be acceded to us."

The President acknowledged the help given by the Punjab Government in connection with securing the community a footing in the land and expressed thanks to the Supreme Government for recently granting rights of recruitment to the Indian Christians of the Punjab.

RELATIONS WITH MISSIONARIES.

Turning to their relations with the European Missionaries, the President, while admitting they have done and are doing excellent work in India, remarked they are sometimes apt to forget that times have changed and old India has passed away. There is a new spirit in India, the spirit of nationality, to the healthy development of which it should be the aim of a necessary policy to contribute in an ever increasing measure. It is unfortunate that the feelings and relations between Missionaries and educated Indian Christians are not what they should be. In the missionary polity there is at present no place for the educated Indian Christian. No status is assigned to him, and, generally speaking, he is not in receipt of a living wage. At the same time the Missionary is apt to resent independent opinion and to be chary of advice. It sometimes happens that also earnest who desire and are anxious to take interest in Church work do not receive encouragement, which they have a right to expect. What are the reasons for this? In my view, there are two main causes: (1) Racial prejudice and (2) desire to keep all the power and authority in the missionary's own hands. The President hoped that in the eventful establishment of an Indian Church all races would have a part and work untrammelled by the prejudice of race or colour.

RELATIONS WITH NON-CHRISTIANS.

As regards their relations with the non-Christian communities in India, the Rajah said for some time to come he feared that communal association must be the main channel for the development of civic virtues in their countrymen. Many and wide divergencies of interests, creeds and social system in our country make, for the present at any rate, the ideal of development on purely national lines somewhat utopian and we must make in the meantime most of what is perhaps the only course open to us, namely, association on communal lines. We must scrupulously guard ourselves against over-emphasis of the separative tendency of communal development. On the contrary the Indian Christian community must ever keep before itself the national ideal and should always strive to enter into friendly relations with its non-Christian brethren. The Indian Christian community is admirably fitted to serve as a peace-maker between the different communities and can readily sacrifice, if needs be, its material interests for the sake of peace and goodwill, wherever this is possible without sacrifice of essential principles and of national interests.

Raja Sir Harnam Singh gave over the chair to the Hon. Mr. Das who will preside over the deliberations to follow and left for Lahore to attend the Presbyterian General Assembly.

MOSLEM EDUCATIONAL CONFERENCE.

PRESIDENTIAL ADDRESS.

MR JUSTICE RAHIM ON UNIVERSITY QUESTION.

(ASSOCIATED PRESS.)

POONA, Dec. 28.

The All-India Mahomedan Educational Conference met this morning in the spacious pandal erected on the Bund Road. The raised dais accommodated the Hon. Justice Abdur Rahim and other gentlemen present, among whom were Dr. Ziaudin, C.I.E., Moulvi Habiburahim Khan, Mrs. Sarojini Naidu, Mr. Ebrahim Haroom Jaffar, Moulvi Shaik Hamdan, Mr. Suleman Haji Casim Mitha, Nawab Mumtaz Yar Ul Dowlak, Mr. Sheik Abdulla, Dr. Sayad Mahomad, Mr. Hydari and many other prominent Mahomedan gentlemen.

On arrival the President-elect was received with applause after which proceedings opened with a short prayer. Haji Yusuf Sobani, President of the Reception Committee, then opened business, his remarks which were in Urdu being occasionally applauded. In the course of his speech the Chairman said: "So long as the scope of primary education is not widened the progress of the Mahomedan community is impossible and in order to achieve this object it is necessary that the Government should make primary education not only free but compulsory. They should congratulate their Hindu fellow countrymen on receiving the charter of their University. Although the Mahomedans were first in the field, they had reached the goal before them. But they should remain inactive no longer. It was advisable that they accept the charter as it is offered. It was said the Mahomedans were disloyal (cries of no, no). But this was not the case."

After several speakers had spoken in Urdu, the Hon. Moulvi Rafiudin Ahmed proposed the Hon. Justice Abdur Rahim to preside. The President then read his speech which was frequently applauded.

I doubt if there is another country in the world where the educational status of the people is so low as in India. That of 255 millions only 15 millions can read and write is a phenomenon which cannot be parallelled elsewhere. I am sure that the Government is not pleased with the situation any more than you and I. How could any one be content or happy in such surroundings? At every turn you are shocked by sights and sounds of misery, moral intellectual and physical, directly traceable to the illiterate condition of the people. Perhaps their most appalling ignorance and superstition is most vividly illustrated in the stories of crime and folly which are told every day in hundreds of Courts of Justice. You remember that the late Mr. Gokhale introduced a private Bill in the Imperial Legislative Council for instituting free and compulsory education; but unfortunately it came to nothing. I am afraid public opinion, which at the time was not very well instructed, did not express itself with sufficient clearness and definiteness. Since then, however opinion has in this connection grown with rtmarkable rapidity so that at the present day there is an universal demand for free and compulsory education. As practical men we do not expect that such a measure can be applied all at once throughout India. But there can be now no difficulty whatever in accepting the principle and enforcing it in selected areas. A commencement might well be made by empowering the Municipalities in larger cities to levy an educational cess for establishing primary education on a free and compulsory basis. I have no doubt that such a measure will be welcomed by all classes of the people and receive their hearty co operation. While this experiment is carried on in larger cities, the District Municipalities and the Boards should receive ample grants to maintain primary schools in sufficient numbers to meet the wants of every town and village. Here I take the opportunity to invite he especial attention of the Government and the Legislative Council of Bombay to the extreme expediency of placing upon the statute book the measure known as the Sindh Paisa Cess Bill, which was introduced as far back as 1907 for promoting popular education among the Muhammadan representatives of this Presidency are. I believe, all agreed as to the need for such a measure and the general consensus of Muhammadan opinion is now strong in its support. It will be a very gracious and politic act on the part of his Excellency Lord Willingdon and his Council to fulfil the desire of the people in this respect.

I may observe that I have been much struck by the fact that men belonging to the poorer classes are as keen to see that their sons receive a certain amount of education as those belonging to the upper crusts of society. I believe that in most cases there will be no need for using the power of compulsion; the reservation of such power will be mostly useful in keeping awake in illiterate parents a proper sense of their duty. At the same time, if a sufficient number of schools be provided at present, it will be time enough afterwards to consider how far the doctrine of compulsion may or may not have to be legalised. The statistical figures show the number of boys attending school as 17.7 per cent. of the number of boys of school going age. Of these the proportion of Muhammadan boys is 17.4 per cent. In this department the Muhammadan community is no worse off than the others. The condition of all, however, is equally deplorable.

LANGUAGE QUESTION.

One difficult question which especiallly agects the Muhammadans in this department of education relates to language. With a few exceptions, it is the desire of Muhammadans all over India that the the vehicle of primary education should be Urdu which is the only vernacular through which it is possible to impart instruction in the tenets of their religion or in those moral and civic duties which among the Muhammadans are best enforced by the sanction of religion. Besides being so largely derived from Arabic and Persian, the Urdu language carries with it the dearest and the most cherished association to every Muhammadan mind. At the same time an important fact that ought to be recognized is that in several parts of the country Urdu is not the mother tongue of the Muhammadan inhabitants and in many places the daily transactions of life are carried on in a language othe than Urdu. I feel that it may not be possible to lay down any hard and fast rule on this subject and it had best be left to the option of the local community in each district and village But wherever there is a demand for Urdu schools it should be met, and in other primary schools there should be facilities for giving instruction in the fundamentals of Islam to Muhammadan boys.

HIGHER EDUCATION IN THE VERNACULARS.

This brings me to a topic which has been exercising the minds of many thoughtful men in connection with Indian educational problems, namely, whether higher education should always be confined to the medium of the English language or should it not also be imparted through the medium of certain vernaculars. The other day Sir Rabindranath Tagore, the Poet of whom all the communities in India are justly proud, made a suggestion that it should be possible for an University like that of Calcutta to institute lectures in the vernacular on at least some of the subjects of education. The suggestion coming from such a quarter is deserving of the most careful consideration and is one which the society for the advancement of Urdu may well take up. Until our own languages receive some recognition as the medium of higher instruction, the development of advanced branches of knowledge in the country must necessarily be slow. Urdu which is the vernacular of the Muhammadans has within recent times been expanding at a rapid pace although I must confess that there has grown up a tendency to introduce foreign words and expressions on too easy terms without even an attempt to put them in a garb suitable to the genius of the language. And I may incidentally throw out a suggestion that we should more largely avail ourselves of the rules for Arabicisation than which I know of no better means of enriching and amplifying our language.

EDUCATION IN FOREIGN COUNTRIES.

There is another very important question which deserves your vigilant attention; it relates to the opportunities which our young men have of completing their general, professional or technical education in ledge that Indian students in Great Britain complain bitterly of the difficulties which they have to encounter there. Restrictions which were unknown before have been imposed on Indian students, and many of them find it impossible to obtain admission to Universities like Oxford and Cambridge and in some large hospitals where medical students are trained. I do not wish to suggest to you that the question is easy of settlement, but it is of the highest importance from many points of view that it should be settled. I believe greatly in the liberalising effect which education in Europe has on Indian students. Western education cannot have its full significance n many cases unless an opportunity is afforded for the completion of that education in the midst of western conditions of life. Besides, for many branche of professional and economic science adequate facilities are admittedly not available to expect that so long as western education in the country, general, technical and professional, has not reached the higest level of efficiency, our young men should be encouraged to go to Europe for the purpose of necessary training.

EDUCATION OF WOMEN.

The subject af women's education as you know by experience is beset among us with the greatest difficulties. Though the quantum of such difficulies varies in diffesent Provinces, everywhere alike it is in the first place the lack of competent women teachers that staros us in the face. One necessary measure, therefore, that we have to adopt is to train teachers; and until that is done the advancement of women's education must be extremely slow. We must aim at securing an adequate number of Muhammadan women teachers; but the difficulty at present is to obtain persons who are willing to pursue the profession of teaching. I take it that we shall have to draw upon the class from which the *Ustnis* used to be recruited and induce them to receive proper training. In order however to give them training, you would require both teachers and pupils. For the one we must, to begin with, rely upon non-Muhammadans, either Brahmos or Christians. I am afraid that the work must be necessarily slow. But it has to be faced with considerable perseverance and concentrated effort. Already her Highness the Begum of Bhopal has taken a large step in this direction. Mr. Syed Karamat Husain has established a purdah school at Lucknow. A similar school has been established at Aligarh. Two enterprising and enlightened Muhammadan ladies have founded girls' schools at Calcutta and they are doing well. The Punjab, I believe, takes the foremost place in this respect and I have no doubt that Bombay will not long lag behind. The purdah system as prevalent here admits the possibility of young girls receiving a fair amount of education. Madras, I regret to confess, is not making much headway, though there is an excellent institution there called 'The Hobart Training School.' But hitherto its resources have been utilised more or less for elementary instruction among a limited class of the poorer members of the community. There should be little difficulty in supposnig that the Government are well-disposed towards the cause of women's education. At the present moment, we may be satisfied wih asking he Government to make liberal grants to such private institutions as now exist and to establish in each Province at least one purdah school to teach up to the secondary standard. It may be that the classes may take a few years to fill up, but the cause is worth a little waste of money in the inception. And of course we must have schools for training women teachers in each Presidency.

MUSLIM UNIVERSITY.

The question of the Muslim University, as you are aware can only be settled by the University Association in consulation with the Government. What this Conference or I as your spokesman can do is to help the public in understanding the situation as it is, and to make such suggestions as in our opinion will best advance the interests of the community. You are familiar with the history of the movement and I need not repeat it. It is not long ago that the idea was hailed all over India and Burma with universal enthusiasm and supported with a singleminded earnestness of purpose for which I find few parallels in the latter day history of the Muhammadans of India. Now, however, that the question has reached a stage when it is left with the Government to decide to what exten and in what form their wishes and hopes in this connection should be fulfilled, an unmistakable feeling of depression and pessimism has seized the community. Enthusiasm seems to have disappeared from the breasts of all. Some indeed I believe they form a decidedly small minority—having regard to what has happened, would definitely and once for all forego the scheme. They would devote the University fund to other educational purposes likely, in their opinion, to yield as good if not better results. I may be permitted to say that I fully understand this point of view, but I must at the same time candidly point out tha it is no open to us to act upon any such idea unless we obtain the sanction of the donors. There are many men who doubt if we can secure such sanction; but it is hardly necessary in my opinion to contemplate the contingency. I may however say that I have much too high a opinion of the magnanimous spirit of the donors to fear that, if the representatives of the community either unanimously or by a majority decide that the money that has been collected should be devoted to educational purposes other somewhat different from those originally in view, any of them would seriously think of attempting to withdraw their gifts. The well-known saying of the Prophet that a man who retracts a gift is like one that swallows his own vomit emphatically describes the unmitigated abhorrence in which such conduct is held in Islam. I am convinced that it is still the general desire of the community that we must strive to secure an University which will be in conformity with the main outlines of our long-cherished expectations. To put the matter very briefly, what we wanted was an independent self-governing University whose centre would be Aligarh, but which should b capable of directly serving the community in other Provinces as well. We had been already in negotiation with the Government for some time when the Hindu University movement came into being. But the question is, now that the Benares Hindu University Act has been passed what is our position? First of all, is there nothing more for us to say and has the Benares Hindu University Act settled the matter finally for us as well?

THE HINDU SCHEME.

I have studied with some care the Benares Hindu University Act and the correspondence on the subject of the Muslim University. The difficulty of the present position to my mind has arisen mainly from some unfortunate expressions in a letter addressed by Sir Harcourt Butler to the Rajah of Muhammadabad on the 25th of September last. They were to the effect that he would meet a Deputation of the Muslim University Foundation Committee, only if they contended themselves with making a formal representation, simply applying for a charter on the basis of the decisions on the questions of principle settled for the Hindu University. That has been understood to mean that although the Muhammadans were no party to the negotiations between the Promoters of the Hindu University and the Government, although they had been moving for an University long before the Hindus appeared on the scene and the interests that would be affected in their case as represented in the Aligarh College were larger and more deeprooted than those of the Benares College, they had to submit themselves unconditionally to the terms of the Benares Hindu University Act, so that the sections of the Act might be bodily transferred into the Muslim University Act. The position being so understood, the representatives of the community thought that they had been treated with scant consideration and were naturally reluctant to appear before the then Education Member with their lips sealed and their hands and feet bound. After that letter I believe there has been no further correspondence between the Foundation Committee and the Government. It may perhaps be doubted if Sir Harcourt Butler intended to take up such an inaccessible and immoveable attitude. If that be the attitude of the Government of India, I am afraid an overwhelming body of public opinon would be opposed to such an absolute surrender. I do not believe however that the Government of India desire to assume an uncompromising attitude. I do not see any reason why the Government should say that the door for further parley is closed. It is highly desirable that a settlement should be arrived at if possible, and as soon as practicable. There can be no question of a settlement unless both the sides are in a mood to give and take.

Now, what have been the community's expectations? You may remember that from the very outset it has been working for an University which should have the power to affiliate Colleges other than the Aligarh College, that is, an University based to that extent on the model of the existing Universities. Aligarh was to be the centre and the Aligarh College would have been the principal and for sometime at least the only affiliated College. All the advantages which a residential and teaching University offers would have been available in their fullest measure at Aligarh. They expected that, when other Colleges were ready to be affiliated, conditions relating to residence and teaching similar to those that obtained at Aligarh would as far as possible be enforced under the supervision and direction of the University. That is the development which the community had before its eyes when the scheme for an University was launched Such an University would have partaken of the character of a residential and teaching University more than of the merely examining Universities such as the Government Universities. People of all parts of India enthusiastically contributed to this scheme in the expectation of having an University whose juridiction might be extended in suitable circumstances beyond the limits of Aligarh. It is largely believed that the expectations was to a great extent encouraged by the Government. However that may be, the reason does not seem to be clear why the Muhammadans or the Hindus when they came forward to establish Universities at their own expence should be told that they were to have a charter, only if they conformed rigidly to the Oxford and Cambridge type and not to the type hitherto recognised by the Indian Government. I can quite understand that beyond certain limits the affiliation of distant Colleges may not be desirable; and it is a reasonable matter for consideration how far the juridiction of an University which has its centre at Aligarh should extend. I do not see any good ground why negotiations should not take place with the Government on that basis.

POWERS OF INTERVENTION.

As for the constitution, the Hindu University itself whose powers of affiliation are limited to Benares has been described by Sir Harcourt Butler as an All-India University and he stated the reasons which in his opinion justified the description. The University at Aligarh must also be an All-India University open to students drawn from schools and colleges from all parts of India, controlled by representatives of different provinces and guided by men who need not necessarily be residents of Aligarh. I take it that the best men of the community from all parts of India will be represented on its Court; its Vice-Chancellor, Pro-Chancellor and perhaps also the Chancellor may be men who reside at places other than Aligarh though in its neighbourhood, and it is also very likely that a number of members of its Senate and Syndicate will be men belonging to Allahabad, Lucknow, Delhi, Bankipore and even Lahore and Calcutta, if not elsewhere. I expect that men of the highest position in the community, of intellectual and literary attainments, officials and non-officials, men whose sagacity, good faith and loyalty cannot for a moment be doubted, will be represented in the University. The position however of the Government, as I understand it, is that as it is asked to recognise the Degrees of the University and as it will also make a liberal grant, it should have certain powers of intervention so as to ensure that a proper standard is maintained. I am aware that the argument is open to the objection that in fact the Government does recognise the Degrees of Universities over which it exercises absolutely no control. However, it may be conceded that the attitude of the Government in this respect is reasonable and I venture to submit to you that you should accept the position that the Government should retain certain powers of intervention for the purpose of keeping up the standard to the desired level. The practical question relates to the extent and form of that control and surely we are entitled to be heard in the matter. There also prevails, I believe, a general apprehension that private educational institutions are liable to be made disseminating ground of sedition, unless they are subjected to official control and supervision. I do not know if any such notion influenced the Government in reserving to itself the powers of control as provided by the Benares Hindu University Act. I need hardly say that such an apprehension is baseless in connection with an institution like the Benares Hindu University or what we are asking for, a Muslim University. If the class of men who would be responsible for the Government of these Universities be capable of countenancing sedition, then to my mind the word sedition has no meaning. But still I am prepared to accept facts as they are. I know the apprehension does exist in certain quarters. But here again it is possible to provide adequate safeguards without resorting to such drastic measures as those of the Benares Hindu University Act.

I believe you will find no difficulty in accepting the assurance that neither the Lieut.-Governor nor the Government of India is likely in practice to exercise the large powers which have been reserved to them. In fact it is impossible to conceive that any occasion will ever arise when they will find it necessary to interfere with the proceedings of a University constituted as the Hindu and Muslim Universities will be. But the dangr which we apprehend is of a more subtle character and largely inherited from the past history of the Aligarh College. There are a few men—and they will be represented on the University—who are apt to make differences of opinion matters of personal grievance and it is feared that such men will not loyally abide by the proceedings of the governing bodies if they knew that there was a higher authority which could set them aside. Whatever power of control it may be deemed necessary to reserve in the Government it should at least be in such a form as to make it difficult of being put into operation by persons of the class I have indicated.

The first resolution moved by the President expressed the gratification of the Conference at the remarkable self-restraint and good sense which the Mahomedans of India have displayed during the present crisis and the invaluable moral and material support which they along with other Indian peoples, have rendered to the British cause. The Conference begged to assure his Excellency of the unswerving loyalty of the Mahomedan community to the British Crown.

It was proposed by Mr. Yakub Hassan and seconded by Mr. Mir Zynuddin that the principle of free and compulsory education should be recognised and that as a step towards it, the municipalities of larger cities be empowered to levy an educational cess with a view to instituting free and compulsory education.

To-night Mrs. Sarojini Naidu lectures in the Conference pandal.

RAI BAHDUR GOKUL PRASAD.

President-elect of the All-India Temperance Conference.

INDIAN LOAN.

RS. 49 LAKHS SUBSCRIBED.

(ASSOCIATED PRESS.)

DELHI, Dec. 28.

The following press communiqué has been issued:—In a press communiqué of the 8th ultimo it was announced that the applications received through the Post Office for the four per cent. terminal loan of 1915-16 numbered 3,746 and that the total amount applied for was Rs. 43,95,000. These figures did not include the reports of some of the more distant post offices which were late in coming and represent a substantial addition to the sum originally announced as the last few days before the loan closed were marked by many further applications.

Including these the number of applications are given below:—Of the amount applied for Rs. 17,82.000 represented withdrawals from the existing savings bank deposits while the remainder was new money applications from Europeans which totalled about Rs. 21 lakhs and from Indians Rs. 26 lakhs, the balance of three lakhs having been received from banks and public bodies. Applications up to Rs. 500 amounted to Rs. 5 lakhs, above Rs. 500 and up to Rs. 1,000; Rs. 9 lakhs above Rs. 1,000 and up to Rs. 2,000 to Rs. 11 lakhs and above Rs. 2,000 to Rs. 24 lakhs.

Over 500 applications were for the minimum amount of Rs. 100; 699 applications for Rs. 6,77.800 were received from ladies of which 300 applications for Rs. 2,94,100 were from Indians. As an evidence of the extent to which the money was drawn from sources not otherwise accessible, it may be noted that about 40 per cent. of the total was applied for through sub and branch post offices. The following table shows how the loan was taken up by the different postal circles:—Bombay Rs. 15,75,500, Bengal (including Assam) Rs. 7,80,300, United Provinces Rs. 6,55,600, Punjab (including the North-West Frontier Province and Baluchistan) Rs. 6,32,500, Madras Rs. 5,78,500, the Central Provinces (including Rajputana and Central India) Rs. 4,00,500, Bihar and Orissa Rs. 2,09,800, Burma Rs. 1,57,000, total Rs. 49,90,400.

A FRENCH LOAN ENIGMA.

In the prospectus of the London issue of the French Loan it is distinctly stated that the bonds "will not be negotiable in France until after the conclusion of peace." In mail-week however, a Reuter message from Paris was published, says a home paper saying that it was "officially announced that Five per cent. Rentes subscribed to abroad can be be negotiated on the French Stock Exchange without any restricion," and this is being interpreed as a correction and contradiction of the statement in the Bank of England's prospectus. We should not ourselves have given that meaning to the announcement made in Paris, which we read originally in the sease merely that bonds of the Paris issue, subscribed to from abroad, would be markertable in Paris, irrespective of any "physical possession" regulation. But information reached us in the City yesterday that purchases of the London issue were being made on the strength of the supposed additional marketability of the bonds, and it seems to us, therefore, desirable that the doubt should be cleared away officially here. In spite of the supposed "correction" having appeared on Wednesday, the Bank of England's prospectus was advertised without alteration yesterday; but this by itself is not conclusive.

The new scheme for dealing with delays at Lloyd's has succumbed, for the present at any rate, to the criticisms of a section of the Room. It seems a pity tha any difficulties could not be overcome, for the plan provided, as a pointed out when it was put forward a month ago, for the issue of policies on the same day that the slips were presented at a central bureau, whereas under the existing system many weeks may elapse between the placing of the risk and the receipt of the policy, perhaps in a very dirty condition, by the principal. But those who sponsored the scheme were not prepared to undertake the immense amount of work involved in its inception without the wholehearted support of the great bulk of the members. What may be done with enthusiasm was seen in the establishment at a day's notice, on the outbreak of war, of the Government war insurance scheme, which has been of incalculable benefit both to the insurance market and the whole commerce of the country. The new labour-saving scheme also promised to benefit the market materially, and, in view of the enormous amount of business transacted daily, and the perpetual thinning of the staffs, some improvement in the existing machinery seems urgently needed.

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SELECT OPINIONS.

The Hon. Mr. Justice C. G. Spencer, Madras:— . . . It is an acceptable addition to my law library. I have tested it here and there and I find it is another example of the care and completeness which always characterise the publications which issue from your Printing House. . . I anticipate that the book will be found very useful in dealing with Company law and an exhaustive mine of authority to those seeking for precedents.

Sir Leslie Miller, Chief Judge of Mysore Chief Court and formerly Judge of Madras High Court:—It is a volume which should be of the greatest use to practitioners and judges in India, where the administration of Company law is becoming increasingly important. I have always been grateful to my friend the late Mr. Sanjiva Row for inaugurating the Lawyer's Companion Series of annotated statutes, a series which is always very useful and handy for reference. The present volume is no less complete than its predecessors, and the incorporation in it of the English Statute of 1908 and the various Indian Acts printed in Appendix II, add greatly to its value.

The Hon. Mr. H. A. B. Rattigan, Judge, Chief Court, the Punjab:—I have now had occasion to consult the work on the Companies Act, 1913, by Mr. S. Kasturi Rangachariar, a copy of which you very courteously sent me last month and it gives me such pleasure to say that I have found it quite the most comprehensive and useful of all the editions of that Act known to me. In my opinion it is a work which should be in every legal practitioner's library as well as in the libraries of all courts that have to adjudicate upon Company cases and to conduct winding-up proceedings.

The Hon. Mr. Shadi Lal Judge, Chief Court, the Punjab:—. . . I have not had time to read the book through but a cursory glance convinces me that it is a complete and up-to-date work on the subject and that it will be of great help to the Bench and the Bar.

Chamber of Commerce, Bombay:—. . . the volume in question will be a valuable addition to this Chamber's library.

The Hindustan Review, Vol. XXXII, Oct. Nov. 1915:—Of the recent enactments of the Imperial Legislative Council, one of the most important is the Indian Companies Act, 1913, which has consolidated the law on the subject. We welcome, therefore, a compressive and fully annotated edition of it such as is now available in the almost monumental edition brought out by Mr. S. Kasturi Rangacharier. The book also comprises the texts with annotations of the (1) Societies Registration Act XXI of 1860, (2) Government Savings Banks Act V of 1873, (3) Presidency Banks Act XI of 1876, (4) Religious Societies Act I of 1880, (5) Bankers' Books Evidence Act XVIII of 1891, (6) Co-operative Societies Act II of 1912, (7) Provident Insurance Societies Act V of 1912 and (8) Indian Life Assurance Companies Act VI of 1912. The volume is thus a complete collection with comprehensive annotations of the Acts and Rules on a subject of great importance and is exhaustive in its scope and treatment. Under each section the case-law bearing on it or component parts of it which has, or have been the subject of judicial notice has been given, with a note, as brief as the circumstances of each such case may admit of bringing, prominently to the view of the reader, the point of importance dealt with by the decision. Where the Indian case-law is insufficient to explain the section, English case-law has been indented upon, wherever necessary. Another special feature of this edition is that all the cases for all the available reports in this country are consulted and noted. A copious subject-index and tables of cases are added to facilitate reference. We may say with confidence that Mr. Rangachariar's work is long destined to be the standard treatise on the Law of Companies in India.

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NATIONAL CONGRESS.

(Continued from page 2.)

speak for it with full confidence, that they carry with them the trust of the people of this country.

THE HON. MR. A. S. KRISHNA RAO.

The Hon. Mr. A. S. Krishna Rao (Madras) in seconding the resolution said that if to-day they asked for a real and effective representation of India in the Imperial Conference the demands were not of a revolutionary character, or they were not asking them to enunciate new principles. India was formerly represented by the Secretary of State, but now they wanted India to be represented by members of the Imperial Council who were elected by the people. In September last there was a Resolution which was brought forward in the Imperial Council and accepted by the Government. But they all desired that the representative to be sent to the Conference should not be an official, but an elected member of the Imperial Legislative Council.

MR. D. C. GHOSH.

Mr. D. C. Ghosh further supported the Resolution and it was carried unanimously.

EXECUTIVE COUNCIL FOR U. P.

THE HON. DR. TEJ BAHADUR SAPRU.

The Hon. Dr. Tej Bahadur Sapru (United Provinces) moved the following Resolution:—This Congress enters its emphatic protest against the action of the House of Lords in rejecting the proposal for the establishment of an Executive Council in the United Provinces of Agra and Oudh and it strongly urges that the status of the United Provinces be raised to that of a Presidency under a Governor-in-Council with at least one Indian Member of the Council.

Dr. Tej Bahadur Sapru (U.P.) in proposing the Resolution said:—In speaking to the Resolution he spoke with confidence that not even the most cautious among them would blame the U. P. for being impatient idealists. They were promised an Executive Council by a statute of Parliament in the year 1833. That promise and that pledge had been repeated from time to time. The question came up again during the year 1888. He then described the recent history of the question which received a great deal of prominence when the Decentralization Commission held their sittings in India. In their report they unanimously recommended that the U. P. should be endowed with an Executive Council but at the same time they recommended that an Executive Council should be given only if the province was raised to the status of a Presidency.

HISTORY OF THE MOVEMENT.

Then he referred to the reforms initiated by Lord Morley and in one of the famous despatches of which he had foreshadowed that the U. P. along with the other major Provinces were going to have an Executive Council. At once friends of India like Lords Curzon and McDonnell raised their protest against the scheme with the result that Lord Morley and his party had to modify the law and the law as it stood in section 3 of the Reform Act laid down that it would be open to the Secretary of State to create an Executive Council for the U. P. by laying a Proclamation on the table of Parliament. In spite of many protests that were sent to England and to the Government of India, they were not given an Executive Council. Then Mr. S. Sinha moved Resolution in Viceroy's Council in 1911 and then they came to know the real secret of their failure. It was then stated by Sir John Jenkins, then Home Member of the Government of India, that Sir John Hewett, their Lieutenant-Governor was opposed to have an Executive Council but it was stated that after Sir John Hewett went, they would consider the question. Ultimately Sir John left in 1912 and Sir James Meston came and they were given to understand that Sir James Meston was distinctly in sympathy with the scheme. In 1913 he (the speaker) had the honour of moving a Resolution on the subject in the Council. The result of it was that he succeeded in getting 21 votes for his Resolution and there were 21 votes against the Resolution. In the 21 votes given against the Resolution three were by Indians, and unfortunately one vote was given by an elected member (cries of shame). The Government entered a formal protest. He did not blame the Government of Sir James Meston because until they were sure what view the Government of India or the Secretary of State would take, they were bound to enter a formal protest. The Resolution, however, was lost by the casting vote of his Honour the Lieutenant-Governor, but subsequently Sir James sent a despatch recommending the creating of an Executive Council. The Viceroy and his Council supported the claim of the U. P. The matter then went up to the Secretary of State. The Secretary of State laid the proclamation on the table.

DEBATE IN LORDS.

On the 16th March, suddenly they read telegrams in the papers that a debate had been raised in the House of Lords by Lord Curzon again (cries of shame) and by the old opponents by arguments which would not stand the test of a moment's examination against the creation of an Executive Council. He then referred to the minutes of dissent recorded by Sir Harcourt Butler, Sir Reginald Craddock and one other Anglo-Indian member of the Biceroy's Council. They then came to know the exact nature of the arguments. The most important argument raised by Sir Harcourt Butler was that there were two important bodies in the U. P. who were opposed to the creation of the Executive Council. The first body composed of big Taluqdars and Zemindars of the U. P., and the second body was the body of Moselms. Unfortunately for Sir Harcourt Butler and for those members of the Government of India who took a dissenting view, they had not to wait for more than a couple of months before they received their answer. In Allahabad they held a Conference, which was attended by some 600 or probably more members, who were all very respectable and very sober gentlemen, and the meeting was presided over by the Raja of Mahmudabad. It was also attended by several Rajas and Zemindars, and the Conference passed a Resolution demanding not merely an Executive Council for the U. P. but an Executive Council with a Governor. (Hear hear). Referring to the opposition of the Mahommedans, the speaker said, that probably it might have disconcerted their opponents to know that the Moslem League had passed a Resolution in support of the creation of an Executive Council (Hear, hear.) There were several prominent and distinguished members of the Mahommedan community, and therefore Dr. Sapru considered that the argument of the Moslem opposition was absolutely ridiculous, as ridiculous as it was untrue. One of the arguments urged was, said Dr. Sapru, that if a Hindu was appointed as member of the Executive Council, at once the Mahommedans would say that they had no confidence in him, and vice versa. He put it to the delegates of Bombay, Madras and Bengal whether any similar voice had been raised by members of any community against the members of the Executive Councils in their respective Provinces (cries of 'never', 'never'), and there was no name more honoured by them in India than the name of Sir Ali Imam. He asked if there was a single Hindu in that large assembly who would say that Sir Ali Imam's tenure of office in the Viceroy's Council in any way jeopardised the interests of Hindus, and he asked the delegates from Bengal whether the tenure of office of Nawab Shamsul Huda had in any way prejudiced the interests of Bengal. He urged that they should adjust the differences between Hindus and the Mahommedans and that they should not exaggerate those differences. So far as the U. P. was concerned, they never received a greater disappointment than they did when they came to know the unwise action of the House of Lords. They dismissed the question on the narrow and technical ground that it was a controversial question, but there was no controversy between the U.P. and the Local Government, nor between the Government of India and the Secretary of State. If there was a controversy, it was raised by three or four members of the House of Lords. Dr. Sapru in conclusion asked that the delegates from the various Provinces would lend them their moral support.

THE HON. MR. V. J. PATEL.

The Hon. Mr. V. J. Patel (Bombay) said the people of the United Provinces were supported in their demand by the Government and the Secretary of State for India, and yet the men who sit in that august assembly—an assembly about which so much had been said in recent years—would refuse to grant that demand. And what was that demand? It was that the Province should be governed not by one man but by a Governor and an Executive Council. The people were going to pay the salaries of these. It was perfectly clear that the Governor should be elected—howsoever they might desire it and think that the time had come for that. So far as he could see from the two days' proceedings the only debatable point appeared to be whether the ideal of Self-Government should be the ideal of the present or of the future. But there was no controversy whatsoever as to the other demands of the Congress. (Applause.)

MR. K. B. DUTT.

Mr. K. B. Dutt (Bengal), supporting the resolution, said it was a most modest demand, which should be readily granted.

MR. C. P. R. IYER.

Mr. C. P. Ramswami Iyer (Madras), further supporting the resolution, said it had been suggested that the demand could not be granted on account of the controversy it would raise. Now what was that controversy? It was a controversy between logic and illogic, between right and wrong. The people of the United Provinces had at the back of their prayer the recommendation of the Decentralisation Commission. It was approved by the Government of India and had a sympathetic hearing from the Secretary of State for India. But some men in England who had eaten the salt of India were ungrateful enough to oppose the demand.

The resolution was carried.

ABOLITION OF IN ENTURED LABOUR.

THE HON. MR. V. .S SHASTRI.

The Hon. Mr. V. S. Srinivasa Sastri (Madras) then moved:—

This Congress re-affirms its resolution passed at its last session against the system of Indentured Labour and urges its abolition as early as possible, the system being a form of slavery which, socially and politically, debases the labourers and is seriously detrimental to the economic and moral interests of the country.

The Hon. Mr. Sastri said:—Gentlemen, when one has eloquent facts to urge there is no need to employ language of oratory. I will therefore set forth a few considerations in simple language. We ask for the abolition of Indentured Labour on three grounds. First of all it involves great injustice and great hardship on the labourers themselves. In the second place it is a system that produces immorality and debasement. In the third place, it involves the degradation of our nation. Gentlemen, I say that the system involves injustice on the labourers because of the way in which the labourers are recruited. The contract is not properly explained to them, the terms are in themselves very hard and when they go to their scene of labour the treatment they receive is not very far short of brutal. The injustice of the hardship is so great that many men and women are obliged to seek revenge in suicide. It is said that in Fiji there is one suicide out of every thousand, while in India there is one suicide out of every twenty thousand in the population. If it were a matter of injustice and hardship only the case would not have been so strong as the system produces immorality on a tremendous scale. The men and women recruited are thrown together in a strange land without a social restraint to which they are accustomed. The result is that corruption and debasement, of which one cannot speak in proper language. Another reason why we should condemn this system of Indentured Labour is that in it is involved the degradation of our own people. Indians are the only people who will endure all this brutal system of slavery. When slavery was abolished the Colonists thought that Indians were just the people on earth suitable for the substitution of the slaves.

Referring to the report of Messrs. McNeil and Chimanlal, the speaker said that he could not believe in it nor its recommendations, but he said that he would believe the statements sent through the press by Mr. Andrews and Mr. Pearson. He contended that the whole system of Indentured Labour must be stopped and he asked the support of the members to the resolution.

MR. V. N. TEWARI.

Mr. V. N. Tewari (U. P.) said in seconding that the Macneill-Chimanlal report on the question of Indian Indentured Labour had said that the advantages which they received from such a kind of labour were more than the disadvantages. That was not the fact. Out of the 50,000 coolies seven thousand had been tried for breaking the terms of their contract. Did not that prove that the system was a discredited one? Coming to the protectors of emigrants he said these men were the employers of Indian labour who are brutal overseers. These degraded overseers, who tyranise over the labourers in a brutal manner and ravish their wives otherwise torture them.

MR. M. K. PADHYE.

Mr. M. K. Padhye (Central Provinces), in supporting it, said that although the resolution for the abolition of slavery was passed in 1806 it required a Wilberforce to put it into operation. In regard to Indentured Labour they were told that the men who signed away their liberties were doing a good thing. But there was slavery in that. Slavery had again turned itself into Indentured Labour and it required a Gandhi to find that out. He came to the rescue. Dealing with the economic side of the question he said India was suffering from want of sufficient labour. They had plenty of land which required to be exploited in all parts of the country and if they could get sufficient men they would be able to do that. Some people told them that if they disturbed their Governments with their representations they would be doing a wrong thing. The speaker did not believe in this.

The resolution was then put to the vote and passed unanimously.

SEPARATION OF EXECUTIVE AND JUDICIAL FUNCTIONS.

The President put the following resolution to the meeting and it was carried unanimously:—

This Congress concurring with previous Congresses urges the early separation of Judicial from Executive functions in the interests of justice and purity of administration and prays that any scheme of separation that may be undertaken to be equally effective must place all the judiciary solely under the control of the highest Court in every province and further this Congress emphasizes the necessity for the creation of a Judicial Service separate from and independent of the Indian Civil Service, to be recruited partly by competitive examination and partly from the legal profession.

HIGH COURTS FOR PUNJAB AND OTHER PROVINCES.

LALA NANAK CHAND.

Lala Nanak Chund (Punjab) moved the following resolution:—

This Congress reaffirms its resolution that it is desirable to invest the Chief Courts of the Punjab, Burma and the Central Provinces with the status and powers of Chartered High Courts and while praying that early steps may be taken by the Secreary of State for India for the introduction of this urgent reform, regrets that the recommendations of the Local Government and the Government of India in that behalf in regard to the Punjab have been rejected by the Secretary of State.

Lala Nanak Chand in supporting the resolution said that it concerned chiefly the Punjab, Burma and the Central Provinces, and he asked for their moral support to it. So far as the Punjab was concerned the demand for a Chartered High Court was an old one, and it formed the subject of a resolution in the 9th Session of the Indian National Congress held in 1893 and was subsequently repeated in various sessions as well as in the Press in the Punjab. The demand for a Chartered High Court has become a real grievance in the Punjab.

It took nearly quarter of a century to convince those in power of the necessity of raising the status of the Chief Court of Punjab to that of a High Court. The Punjab Government and the Government of India recognised the necessity of this urgent reform and consequently a scheme was prepared and the proposal with the recommendation of the Government of India at last went up to the Secretary of State for the sanction of the High Court and also for the grant of the Charter. Most of the people in the Punjab were in ecstacy at the prospect of the establishment of a High Court early this year, but, as ill luck would have it, the proposal was laid aside by the Secretary of State for India. The reason or reasons which actuated him for taking such a course were not known, but in some quarters it was opined that the Secretary of State was advised to drop the proposal, as it was a matter of a controversial nature. If that was the reason for dropping the proposal, then the Speaker said that nothing could be more absurd. The Hindus and the Mahomedans in the Punjab were unanimous on the question of the establishment of a High Court, the Punjab Bar had more than once declared the absolute necessity of the reform the whole Press in the Punjab had repeatedly urged the speedy consummation of that urgent reform, the Judges of the Chief Court had unanimously supported the proposal. Both the Government of the Punjab and the Government of India had accepted the necessity and recommended the scheme. They therefore felt that, as education had created in them hopes and aspirations of nobler kinds, as loyal subjects of His Majesty the King Emperor, they were treated differently from their countrymen of other Provinces. The loyalty of the Punjab had been proved on previous occasions and was being proved by her sons in the battlefield. He therefore asked for the moral support of the delegates hailing from the different Provinces to the resolution..

RAO BAHADUR V. R. PUNDIT.

Rao Bahadur V. R. Pundit (Central Provinces), seconding the resilution, said he asked for the moral support of the rest of India for his Province in the demand. Considering the progress the Central Provinces had made in recent years and considering that they had been granted a Legislative Council and that a University for the Province was in the making, there was no reason why they should not be given a High Court.

Dr. P. J. Mehta (Burma), supporting the resolution, said the conditions which prevailed in the Punjab and the Central Provinces prevailed also in Burma, and the time had come when his Province should be given a High Court.

The resolution was passed.

SWADESHI MOVEMENT.

MR. K. H. VAKIL.

Mr. K. H. Vakil (Bombay), moved the following resolution:

This Congress accords its most cordial support to the Swadeshi movement and calls upon the people of India to labour for its success by making earnest and sustained efforts to promote the growth of indigenous industries by giving preference, wherever practicable, to Indian products over imported commodities even at a sacrifice.

Mr. Kapilram H. Vakil said:

The Swadeshi movement has two aspects. It works for the encouragement of the already existing industries and it further demands from the people even at some sacrifice the establishment of industries which would meet the growing wants of our country. It has also to replace articles coming from foreign countries. Germany till now invaded and captured our markets and crushed on industries by sending cheap goods. Dr. J. C. Bose, our celebrated scientist and patriot, in his spirited and grave warning pointedly remarked that the German invasion was replaced by the Japanese invasion. As far as we are concerned we got King Lock for King Stock. It is in this connection that I should appeal to you all to read that stirring and eye-opening special paper by Sir Dorab Tata on the Japanese invasion of India. Gentlemen, in order to check effectively this foreign invasion of our industries a well founded modern system of Industrialism is urgently needed. Such a system, in order that it might prove a success requires it be backed up by your earnest, strenuous and patriotic efforts. Gentlemen, I am conscious of the fact that many of the notions of industrialism and industrial ideals might clash with the philosophical ideals of the Indian mind and heart but we are living in a cruel world that marks the plan of human life and human progress by force. No one waits to ask you your opinion. Your country is overrun by exploiters of other lands, If you have scruples about or a distaste for modern industrialism they are only too pleased to see you hold back and stand aloof. We have got to march in the wake of the times and remember that with material prosperity we shall have better opportunities of cultivating the artistic and philosophic life of the nation. In a country like ours sacrifice in such national causes is not only demanded from the people but also from the Government. I was very much interested in listening to two of the highly placed officials of first class Indian States who remarked last evening that in everything that pertains to the advancement of our industries careful fostering and ungrudging help by the State was a *sine qua non*. There was a time, gentlemen, when these Indian states had to go to the Supreme Government for ideas. But strange to say that the times have now changed to an amazing degree. The Supreme Government may well amulate the policy of these States. We expect our Government to support this national movement in an unhesitating spirit, though it would not be out of place to remark that the Government has given some encouragement to this movement. We are thankful to the Government for their resolution of 1909 but we hope, as was pointed out at the Industrial Conference that the Government will put this resolution more and more into actual practice. Before I conclude I must also draw your attention to the fact that the cause of the Swadeshi Movement will be greatly enhanced by the publication of Government indents sent out to England. We do not know what things the Government wants and the Government does not know in turn what things are made in the country. You all of you know the Lord Carmichael's handkerchief incident. Out of the total value of the indents amounting to some nine crores of rupees India can well supply her own wants. If the supply will not be made immediately it is bound to be made in the near future when we know that for many articles we have a home demand. But, Gentlemen, there is unfortunately a tendancy that runs counter to all our just expectations. It was only the other day the Hon. Mr. Clark openly said in one of the sittings of the Imperial Legislative Council that so long as England supplied the wants of India we Indians had no need to worry over the future of our industrial development. Gentlemen, that is a melancholy declaration of sentiments prevailing in the highest official quarters. If now you have to work out your salvation you must even at some sacrifice unhesitatingly, strenuously and ungrudgingly support this national movement. We have all the elements of success and in the words of Romesh Chunder Dutt no counry on earth labouring under the disadvantages from which we suffer, could have shown more adaptability to modern methods, more skill, more patient industry, more marked success and I now finally appeal to you all brother delegates not to sit with folded hands waiting for that never to come outside help but to assist your industries by following the Swadeshi movement in a patriotic spirit as is required by the resolution which I now place before you.

MR. S. P. BOSE.

Mr. S. P. Bose in supporting the Resolution said:—The only Resolution that appealed to the dignity and self respect of the people of India was the Resolution on the Swadeshi movement. Gentlemen, if you will kindly read the wording of this Resolution carefully, you will find that the framers of the Resolution took particular care to see that there would not be any word that would savour of begging or borrowing. Here is a Resolution that does not pray to Government for any political power or privilege. Here is a Resolution that does not ask for any special concession from the authorities. On the other hand, it appeals to the people of India, (Hear hear) to foster and work and labour for the success of the swadeshi movement on which you and I believe in common that the industrial salvation of India so largely depends! Brother delegates, we may demand equal rights within the Empire, we may demand political freedom of India under the British Crown, but all these will be mere illusions if you cannot work out the economic and industrial freedom of India. (Hear, hear). Well, gentlemen, you know, as well as everybody knows, that the industries of a country can never grow or prosper unless they receive plenty of State help and aid. This Resolution is wholly a Resolution of self help so far as the industrial aspirations are concerned. I will just tell you what this great Swadeshi movement has done in India. I will not detain you for a long time, but would give you one illustration. Before this movement came into existence in our country in 1906 our dhoties used to come from Manchester and our boots used to come from Dawsons and our shirts from Whiteaway, Laidlaw. But after this movement has come into existence, what a great and marvellous change has come upon the country. The dhoties that we wear now come from the mills of Bombay and the shirts that we wear are made of the fine cloth made in the Mills of Sassoons and Petits, which provide labour for millions of people of our country. This is what the swadeshi movement has done Gentlemen, this is the time, this is the opportunity when you can make your country's future bright, when our talk should be supplemented by solid and free action.

MR. B. P. SITARAMAYYA.

Mr. B. Pattabhi Sitaramayya (Madras), supporting the Resolution, said the vow of Swadeshi which they had taken ten years ago on the banks of the holy Ganges might well be renewed this day. He appealed to all to observe the vow from day to day. Swadeshi which was formerly the fashion of the many had now become the fad of a few and he therefore appealed to all to practise Swadeshi with greater zest.

SETH DAMODARDAS RATTI.

Seth Damodardas Ratti (United Provinces) further supported the Resolution, which was passed.

The Congress adjourned till 11 a.m. today.

The President has wired the resolutions of loyalty and success to British Arms, to H. E. the Viceroy, requesting his Excellency to transmit them to his Majesty through the Secretary of State for India.

INDIANS AND VOLUNTEERING

LATE SIR PHEROZESHAH'S VIEWS.

It will be interesting to read the following speech of the late Sir Pherozeshah Mehta on volunteering, referred to by Sir Narayan Chandavarkar in his speech:—

Mr. Pherozeshah M. Mehta.—After the very graceful compliment paid to the peace-loving and loyal character of the inhabitants, I think I shall not be wrong if I express a feeling of surprise at the character of the resolution which has now been laid before this public meeting of the people of Bombay. (Hear, hear.) I have not the slightest object in opposing the very excellent project which his Excellency and the gentlemen who have followed him have laid before this meeting for the formation of a Volunteer Corps for the better preservation of the safety of the town and island of Bombay. But gentlemen, the proposition now laid before you is for forming a corps which shall consist of only one of the numerous classes which compose the varied community of this city. The Volunteer Corps which is proposed to be formed is to be solely and exclusively amongst the European inhabitants of Bombay. (Hear, hear and some hisses.) Now, gentlemen, I do not wish to say one word as to the advisability of such a corps, and I don't mean to say a single word as to the advisability of raising a Volunteer Corps from the native portions of the community (hear, hear,) but I think that the native inhabitants of Bombay, who have attended this meeting in such large numbers, may well complain at being called here simply to assist at an exclusive movement of this sort. (Hear, hear.) If the European inhabitants of this town had convinced themselves of the necessity and desirability of forming a Volunteer Corps among themselves, it was certainly open to them to have called a meeting of their own people and to have taken such steps as they might think fit to carry out their project, but I must admit that it seems to me extraordinary conduct on the part of the promoters of this meeting to try to do this in the presence of all the inhabitants of the town. It seems to me—and though I have to say it with great diffidence; I think I should say it boldly that the native inhabitants of this

(Continued on page 4.)

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NATIONAL CONGRESS.

(Continued from page 3.)

town, when a proposition of this sort is laid before a public meeting of the inhabitants, are called to attend simply—if I may be allowed to say so, to assist at passing a vote of want of confidence in themselves. (Applause.) A proposition of this kind to a public meeting of the inhabitants of Bombay, is simply asking, the native classes to assist at their own execution. Now, there may or there may not be reasons for asking us to exclude ourselves from this Volunteer Corps. I do not propose to go into that question now, but I do think that in fairness and gracefulness, we ought never to have been called to attend a public meeting for the purpose of being asked not to allow ourselves to be included in a movement, the stirring nature and the very patriotic character of which have been laid before us so forcibly by his Excellency and the proposer and seconder of the resolution now before us. These gentlemen have stirred up our patriotism, they have warmed our blood—(loud laughter cries of "Oh, oh," and considerable uproar for some seconds)—I repeat, gentlemen, that the stirring eloquent appeals of the gentlemen, who have brought this proposition before us, have roused our patriotism and I think the native inhabitants have an equally good claim to be considered patriotic and loyal as any other section of the community of this town. (Hear, hear.) I say they have stirred up our patriotism, and now they quietly ask us to sit still and watch the raising of a corps from which we are to be excluded. Your Excellency and the gentlemen present will allow me to say that I speak in no spirit of mere party obstructiveness; my object is simply to state that the inhabitants of this large town publicly assembled ought not to be asked even for very good and valid reasons to assist at their own execution. It is in order to avoid anything of this kind being maintained in future action that I beg to propose this amendment. "That it is not advisable to resolve on the formation of a Volunteer Corps composed exclusively of Europeans in a public meeting of the inhabitants of Bombay." (Applause.)

PRESIDENTIAL ADDRESS.

PRESS COMMENTS.

(ASSOCIATED PRESS.)

CALCUTTA, Dec. 28.

The following are the comments on Sir S. P. Sinha's speech:—

The "Statesman" considers it carefully considered, wise and reasonable but regarding his plea for a declaration of future policy it writes, "As a distinguished lawyer, Sir S. P. Sinha must be aware of the grave disadvantages attached to any formal declaration relating to the distant future. Coming generations cannot be bound by men of to-day. Nevertheless if these dimculties can be overcome, we see no objection to a sympathetic expression of the views of the British Government."

The "Englishman" says:—"The Presidential address represents saner outlook but even he in evident desire to meet the restless spirits who gather around Mrs. Besant's banner, ignores the difficulties that place his own proposals no less than the proposals of Mrs. Besant beyond the pale of practical politics." Regarding the plea for a declaration of policy it considers it would be unwise and superfluous. The promises hitherto have served only to increase the very impatience which Sir S. P. Sinha deprecates.

The "Bengalee" says:—Such cold, frigid and barren political formula that the army should not be nationalized in a day any more than Government of a country should be nationalized by a stroke of the pen, cannot staunch and soothe the aching wound. Sir S. P. Sinha's voice is a full-mouthed organ when it formulates ideals, but the tinkling of a cow-bell when it comes to questions of realisation."

The "Amrita Bazar Patrika" says:—"He (Sir S. P. Sinha) urges that it will take a long long time before Indians are fit for real self-government. There is nothing new in this argument, it has been said again and again by our Anglo-Indian ill-wishers. The speech is a direct attack against Mrs. Besant and the Grand Old Man who have raised the cry of Home Rule League."

The "Indian Mirror" says:—"We are unable to take it as a magnificent speech but it will do no harm We expected a clearly cut programme for moderate national workers but we are disappointed"

LUCKNOW, Dec. 28.

The "Indian Daily Telegraph" says:—Sir S. P. Sinha's speech is distinguished by moderation and is worthy of India's great place in the Empire. It says:—There is much sound sense in his views on military training. Granted that there is real desire for the formation of volunteer corps there would be gain in self-respect among the people and fewer would be found ready to join the ranks of political dacoits.

LAHORE, Dec. 28.

Commenting on the Presidential speech of the Congress the "Civil and Military Gazette" says:—"With characteristic modesty the President attributed his appointment to that Council (Executive Council of the Viceroy) not to any merit of his own but to the recognition of the justice and moderation of the claims put forward by the Congress. We doubt if those responsible for Sir S. P. Sinha's selection would endorse this singular view. But in any case it was a pleasant compliment to the Congress. Sir S. P. Sinha having come into close touch with the realities of administrative work in India, regards that self-government as an ideal cannot possibly be realised in the near future and fully endorses the view of his Excellency the Viceroy that the attainment of the goal is not yet. We venture to say that when the stage mentioned by Sir S. P. Sinha is reached Great Britain will have no hesitation in conceding Sir S. P. Sinha's demands.

MADRAS, Dec. 28.

Commenting on the Congress presidential address the "Madras Times" says:—"All men who are not only enthusiastic for India's welfare but also able to temper their enthusiasm with sobriety or regard to facts, will surely consider that the President delivered an interesting and particularly statesmanlike address."

The "Hindu" says that Sir S. P. Sinha's address is a dignified and weighty utterance, containing a luminous survey of the present political conditions of the country.

The "Madras Mail" says:—"We cannot see eye to eye with him on all matters, but we are not, therefore, unable to recognise his seriousness of purpose and reasonableness of tone."

The "New India" says:—"We are not disappointed in his presidential address, but he will forgive our mentioning that he could have produced, if he so chose, a worthier message for his countrymen and for Government from his place on the Congress platform."

The "Indian Patriot" says that no presidential address has so forcibly and plainly, as best suited to this supreme hour, described the popular feelings.

TO-DAY'S SESSION.

COMMENCES AT 11 A.M. (S.T.)

At to-day's sitting of the Congress the first two resolutions to be moved, are about the Press Act and Land Settlement. Then will follows a Resolution on self-government for India, which will be proposed by the Hon. Babu Surendra Nath Banerjea and seconded by Mrs. Annie Besant.

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(*Continued from page 4.*)

practical programme of reform, at any rate until our reforms are accomplished We, who are mainly of Hindu extraction, have rejected certain practices of the orthodox community;—we have had no need to reject any tenets or dogmas, as Hindu orthodoxy insists on none. We have rejected idolatry, idolatrous ceremonials and Sanskaras (sacraments), caste, non-adult marriage, the Zenana system, and the compulsory celibacy of widows. These negative marks, by dividing us from the orthodox Hindu folds, have drawn us together. But as reform associations our Theistic bodies have a peculiar character. Some reforms, as in matters of food, drink, dress, can be practised by individuals independently of social acceptance. Some require co-operation of other individuals, or of the general body of the people, or of the State itself. Reforms may also be divided according as they do or do not lead to excommunication from general social intercourse, according as they are or are not usually inherited from father to son, or according as they do or do not require or obtain any State recognition. Social and religious reforms generally require co-operation, are often under a social ban, and are likely to be inherited.

The Theists in rejecting idolatry, caste, and non-adult marriage, became pronounced reformers of this type, and naturally formed a community with a social cohesion based on marriage and commensality among themselves. They also required and obtained legislative sanction. In the absence of a general civil marriage Act, a special marriage facility was granted by the State in their case, viz., the removal of the disability under which they laboured in contracting marriages in accordance with their own programme of reform. But Indian Society is rapidly passing to the stage in which a legal provision for a Civil Marriage Act without reference to religious persuasion or creed is one of the decencies, if not the necessaries, of civilized life; and when this is secured, the cumbrous Act II of 1870, with its curious negative declaration will become a dead letter. Not a special Brahmo Marriage Act, but a general Civil Marriage Act without any declaration positive or negative, as to the religious persuasion of the parties concerned, should be the objective of our efforts. A special Brahmo Marriage Act is likely to present grave difficulties, whether we define a Brahmo by creed or ceremonial; or maintain registers for the purpose of the Act, or leave the matter to the declaration of the parties themselves. A general Civil Marriage Act, on the other hand, will give a general relief in the simplest and most effective way. Indeed large numbers of our orthodox brothers will also profit by such an Act to provide a safeguard against polygamy and other risks to which the orthodox marriage bond is now liable, as well as to celebrate intercaste and adult marriages and the remarriage of widows. Further, a Brahmo Marriage Act will be a barrier against the rapprochement of the orthodox community and the Theistic reformers, while a Civil Marriage Act will hasten their union.

SOCIAL REFORM: MARRIAGE AND THE FAMILY.

In fact, the Theistic reformers are being more or less overtaken by the most cultured and advanced sections of the orthodox society, at any rate in Bengal. Non-idolatrous monotheistic worship, or the non-performance of an idolatrous Shraddha or other Sanskara, is no longer under an effective ban. The Zenana system has mitigated its extreme rigour, thanks to the exigencies of railway travel and health resorts, if not also to female education in part. Child marriage is doomed. Widow re-marriage is being celebrated under orthodox Hindu auspices, though an infinitisimal fraction has reaped any relief therefrom. But what remains to be done is a matter of social education. Lastly, caste in the educated classes now turns on the pivot of marriage only, at least in Bengal, where restrictions on food and commensality are now maters of the past. Among the masses, caste no doubt performs some useful functions still, viz., those of industrial guilds including apprenticeship, as well as of the preservation of social morals. But among the educated classes all the useful functions of caste organisation are non-est, and the arrestive and disuniting effect alone remains, as well as the now useless and very often positively hurtful function of endogamy. But there is reason to believe that, with the growth of individualism, the spread of culture and of female education, and the weakening of the joint family and other ties of dependence on the family group, intercaste marriages will take deeper root in the great Hindu society, once the trammels of an artificial English-made Hindu law are removed; and such marriages will again be recognised as legal, as they were for long generations recognised in the ranks of the Bengal Vaishnavas under the rulings of the Hari-Bhakti-Vilas, and of the Shaivaite community under the rulings of the Shivanushasana,—and as they still are in the *anuloma* form in the independent Kingdom of Nepal,—before the English ignorance of Hindu usages stereotyped the canonical Smritis and arrested the natural development of Hindu personal law.

SCIENTIFIC PRINCIPLE OF SOCIAL REFORM.

If, therefore, we theists are to remain in the van-guard of social reform, we must now form a programme of advanced social and socio-economic work on sound scientific lines. We have hitherto taken our social reform measures piecemeal. We have been actuated by motives of social justice and compassion in the fight against social evil and tyranny. Such motives must always remain the mainspring of social reform, but in a new and complex situation, where the reform amounts to re-construction of the basis of social life, we must be guided by an intelligent insight into the biological and economic principles which govern the evolution of that life.

Take, for example, the institution of the family.

The Hindu family has a certain patristic structure and is based on a certain conception of the martial relation and of parenthood. In the orthodox society, the age of marriage, the selection of bride and bride-groom, the dowry arrangements, the social as well as the legal status of the widows, the rights of women regarding maintenance and succession, have all been regulated with reference to that family structure. A radical change in any one of the arrangements must affect the others, and the reformer must therefore keep the whole *ensemble* in view. For example, many of us Theists have departed from the spirit of the joint family, even where we have kept up the form. Again, we desire to give our womankind full liberty of choice in the selection of partners in life, that great psycho-social stimulus to the development of a genuine personal life. But we fail to appreciate all that is involved in such a change, and accordingly our minds are confused, our efforts straggling and ill-concerted, and our achievement slow, uncertain and dissipated in friction and discord. To come to concrete illustrations, we have done away with the dowry but we have introduced no marriage settlements, such as are customary among Christians and Mohamedans. Our married daughters have usually no *Stridhana*, no part and parcel, direct or indirect, in the parental property. This is in the first place a onesided conception of the responsibilities of parenthood, involving an injustice to the daughters in favour of the sons, and this militates fundamentally against our desire to give a genuine personal life to our womenfolk: for personality and personality, ownership of soul and ownership of property, go hand in hand in progressive social evolution. What is more, so far as the joint family is breaking down, and our married couples are beginning to start new homes, the want of such settlements operates as a check against marriage, and helps the increasing unwillingness on the part of young men and women to take up the burdens of family life, or at least of an increasing family.

Again the new social arrangements in our Theistic Communities necessary for making marriages by free choice possible in fact, instead of merely in name, are in a very rudimentary stage and what we have so far achieved in this direction is to put new wine in old, very old bottles But these are only preliminaries.

FUNDAMENTAL QUESTIONS.

More fundamental questions will soon be pressing for solution. Adult marriages contracted by mutual choice, with whatever degree of parental control, must bring with them new problem of the marital relation, bearing on the legal status of husband and wife, problems which cannot be indefinitely shelved.

As for the legal status of the widow in intestate succession, it is uncertain under Act III of 1870, whether and under what conditions the Indian Succession Act or the Hindu Law would apply.

POINTS OF INQUIRY FOR A BRAHMO CENSUS.

It is incumbent upon our theistic churches to take a census giving us the facts as to the maintenance or otherwise of the normal equilibrium in the proportion of marriageable young people of both sexes of certain specified periods of age. We ought also to have the facts regarding the normal dimensions of our families and the fecundity of adult marriages in our communities with the proportions of male and female birth. The rate of marriage and number of bachelors and spinsters above the usual marriageable ages are also proper matters for inquiry. And in the light of these statistics we must proceed to inquire into the economic factors that influence marriage and whether in these incipient communities such factors are operating healthily or unhealthily.

UNIVERSITY EXTENSION FOR OUR WOMEN.

Another important and closely connected question is the high education of our girls, how far and in what direction the University and high school courses may require to be modified to suit the needs of women and how the physiological drain of public examinations on the adolescent female constitution may be avoided or minimised in the interests of the race. A programme of University Extension for women with systematic courses of lectures in various subjects in the vernacular followed by examinations and diplomas is one of the practical needs of the hour. The claims of Art and Music to a fuller recognition in the University and high school courses must come up in this connection, as also the provision of adequate facilities for the training of women for vocations like teaching and medicine for which women's work is in the imperative demand and more so in this country than in any other.

The next point to which I would draw attention is the growth among our community of the habit of residing in towns, in many cases in crowded tenements. This may have been the outcome of many existing circumstances—but it must be admitted that this state of things is far from being desirable, considered either from the social, sanitary, or economical point of view. Our friends must cultivate and realise a strong attraction for and be associated with land and and rural life before we can expect a healthy and sturdy development in ourselves.

Social culture must begin with the growth of codes of etiquette; and in a free community like ours the absence of such a code is a regrettable fact. Let us trust that amongst our countrymen generally and our members particularly, a proper code of etiquette based upon culture and sincerity will soon grow to help our social intercourse.

THE DEPRESSED CLASSES.—MISSION TO THE PEOPLE.

In Bengal, the question of caste, for the educated classes, reduces itself to that of intermarriages. I have already dealt with this aspect of the question. But whether in Bengal, in Bombay, in Southern India, or elsewhere, the most vital and urgent social problem of the day is the uplifting of the depressed classes, the "untouchables," who form the masses of the people in India. The old Hindu agencies, whether Vaishnavic or Shaivaite, which brought so many aboriginal tribes, many of them with head-hunting tendencies, into the Hindu fold, by silently adding a Brahmanical Sacramental leaven to the aboriginal cult and which also often gave them a status in the hierarchy of caste by inventing a Kshatriya, a Vratyya-Kshatriya or a Brahma-Kshatriya pedigree for the more powerful chiefs, have almost ceased their missionary activities. Islam, more successful than Christianity in the jungles and fastnesses of Central and Northern Africa, has not made much headway among the Indian aboriginal tribes But Christianity has recently had a great missionary revival, comparable to what we are told of its power with the masses under Xavier himself, and the great mass movement of our day in Southern India towards Christianity must bring home to us, Indian theists, the responsibility that sits on us to save for them the indigenous Indian culture and tradition by opening up to them the portals of hope and comfort, both here and hereafter. For no form of religion has any life-value to-day which fails to yield a living inspiration and social service, more specially the service of the lowly and the overburdened, the afflicted and the downcast, the oppressed and the fallen; and devotional religion in our Samajes, if it is not a mere luxurious sensation, must go out among the depressed classes in loving humility and patient live-giving service.

A PRACTICAL RELIGION FOR THE MASSES.

In organising the religious life of the masses we may receive guidance from an intelligent study of the methods by which the great historic religions have been brought home to the people in all ages and climes. The outstanding features of such attempts in the past have been: (1) The laying down of certain simple practical rules of conduct for implicit religious observance, with the authority of a canonical code or sacred table such as the *Panchasilas* (the five religious duties) of the ancient Hindus, the Buddhists, and the Jainas, the Commandments of the Mosaic law and similar Islamic and Confucian tables, enjoining honesty, chastity, temperance, truthfulness, neighbourly charity, kindness to men and animals and the worship of God or prayers at stated hours or seasons; and (2) The institution of certain festivals and popular gatherings, with singing, reciting, play-acting, dancing, eating and drinking, &c., to enlist the instinct for social play for the service of social religion. We Indian theists must adopt these methods to modern social wants in the Indian village environment. A popular religion for the Indian masses of to-day must be based on *Bhakti* or devotion to God (Hari, Shiva, Vishvakarma, Allah, the use of the name depending on the folk concerned) without definition of creed or dogma, and with a simple code of religious duties, expressing the Divine will and bearing on conduct.

Among the religious duties the chief will be temperance (or total abstinence principles), chastity, truthfulness, neighbourly charity, kindness, cleanliness, sacredness of infant life, respect for women as mothers of the race, avoidance of extravagance on fetive occasions, and, above all, the sacredness of one's handiwork, so that faithful work may be synonymous with the faithful service of God (Vishwakarma or Allah). The popular country side festivals and religions gatherings must be kept up, to keep alive the spirit of cheerfulness and play in the people. But the festivals should be simplified, purified, and beautified, adapted to the changes of the seasons in Nature. The Sanskaras, the sacraments of birth and death, of initiation and marriage, should be simple, touching and sublime, with the simplicity, the pathos, the sublimity of man's life. Methods of popular education with all modern appliances, eked out wherever possible by indigenous institutions, like Kirtan Kathakata and Yatra, should be pressed into the service of popular religion.

If this is the Yugadharma and these the practical problems of organisation for the Indian Theists of the present generation, the question must be raised how all this is related to the history of the movement of Universal Theism in the country since the advent of its father and founder the Raja Rammohun Roy. That movement has run though three phases, and is now entering on a fourth.

The first phase—that embodied in the

(*Continued on page 10.*)

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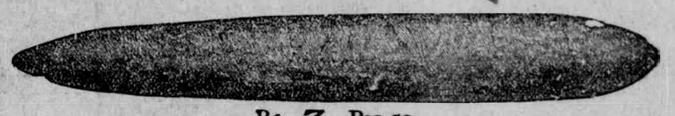

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ALL-INDIA THEISTIC CONFERENCE.

(Continued from page 9.)

Raja himself, gives us the foundations and the ground-plan of Universal religion. Dominated by the concept of Brahma as the Absolute Reality, the Raja viewed the panorama of the world in Nature as well as in History, as the manifestation of Brahma, a manifestation in higher and higher grades of being, in the inorganic world, in the varied forms of life, in moral force such as Brahmacharyya and Tapasya in the Scriptures—above all in the Atman, the self. The way to find Him is not by withdrawing the Self from the world and remaining serenely poised in the cessation of all activities and all relations, but by realising our being in His being, our consciousness in His consciousess, our bliss in His blessedness. To grow into the cosmic consciousness, that is Mukti, liberation from bondage,—to be attained by the constant practice of Upasana, meditation on the Brahma, and the pursuit of "Lokashreya," the well-being of all creation. In the Raja's philosophy of life, each science, each art, each social institution has natural ends of its own, which are legitimate objects of pursuit, in their own sphere and which religion must not seek to override or frustrate: but they all find in religion their ultimate bond of unity, their ideal fulfilment in an ultimate harmony and reconciliation. And the Raja was himself the grand living synthesis which was the quest to his philosophy. In his own person the Raja was a complex of half a dozen personalities: an Upanishadic Hindu, an agnostic Buddhist, a rationalistic Mahomedan, a Unitarian Christian, a utilitarian Confucite—not by turns—changing with the phases of the moon as so many eccentrics before him and after,—but all fused together, harmonised in the Humanitarian Cosmopolite—a realised Universal Man, prophet and precursor of the Coming Race in his Universal Religion.

The second phase, that of the religious life dominated by the concept of Paramatman, the Self of Self, was centred in the Raja's spiritual heir and successor, Maharshi Devendranath Tagore, the life of the modern as opposed to the medieval saint. No religion has any life-value which cannot present before us its own Jivanmukta—its great exemplar, its Man-in-God: and the Maharshi rendered a unique service to the cause of universal religion by showing to the world the type of the modern mystic and seer. But the Maharshi gives us not only the personal life which is the supreme test of a religion, the life of communion with the Divine which transfigures work and service into freedom and the blessedness of the spirit, he gave something more to his countrymen. He gave the theological moulds, the religious concepts and constructions in which to cast the widening religious experiences of the new age; he tested the ultimate philosophy of life of the West by that of the East; and he tested both the Eastern and Western religious traditions by his own living experience, his own inner life-history. He opened up for the nascent or renascent India of his times a middle path, a via media, between the two paths of life, the Eastern and the Western which crossed each other, and he incorporated much of the Western belief regarding man's life and destiny into the religious dogmas which he constructed—though for one who was spiritually as well as line-ally a descendant of the Holy Rishis of India, the Perfect Life was framed with Upanishadic setting. The Maharshi will remain the spiritual Guru of universal theism for a long time to come.

Next followed the third phase of the Theistic history, a phase dominated by the concept of God as Bhagavan, the Lord of Dispensations. This phase we find embodied in Brahmananda Keshub Chandra Sen, the Man of the New Dispensation. He was the type of the supreme creative artist in the sphere of religious life, a genius equally prolific in creating creeds and dogmas, types and symbols, rites and sanhitas (codes). He would coin into flesh and blood, as it were, the religious ideas that have been held in solution in all religious and ecclesiastical history. To mention a few of these—the great-man doctrine in religion, the doctrine of the Logos and the son of God, the Christo-centric community of Prophets, the pilgrimage to the saints, the communion of all souls, the church invisible, the church as the organ of the corporate religious life, the apostolic durbar, the doctrine of special inspiration (Adesh), the sacraments of the new baptism and the now homa, a New Samhita a sacramental code, a new flag and emblem, an All-India Theistic mission, the revival of Sankirtan, God-vision and madness in religion, the synthesis of Yoga and Bhakti as disciplines, the scripture of life (Jivan Veda), the social reform propaganda, and the Marriage Act. These were among his amazingly prolific constructions: but the most luminous of all was his vision of harmony of all religions and all dispensations, which will remain one of the beacon lights of future religious history.

The fourth phase of this religious renaissance in modern India opens on the present generation. We are confronted with the great task of organisation, the task of consolidation and of expansion alike. We theists feel to-day the imperative need of drawing closer to our kith and kin, our flesh and blood, in the bosom of the mother—the mother society in which we were born and bred, whose blood runs in our veins, whose bounty feeds us as a mighty river feeds its many branches. Our greeting of love goes forth to our brethren, in the name of Bharatavarsha, the land of the Himalayas, the Vindhyas, and the Nilgiris, girdled by the Indian ocean, and watered by the seven streams. But we call them not to the battle for rights, the din of controversy, the dusty and clamorous contests for the prizes of this world. We call them to the altar of sacrifice, to lay down each his pride of birth, of riches, of talents: to lay aside every cherished privilege and power, every exclusive boon and bounty, on the altar of sacrifice, for a common participation in the common life of the Mother. The call of renunciation has ever been the call of Mother India—renunciation for the sake of Brahmavapti, the absolute fulfilment and fruition; and it is only by patient humble toil in this spirit of self-renunciation among the poor and blind and hungry masses of our brethren, in field and bazar and workshop, that we can be true to our Mother, the common mother of us all. Such has been Mother India's age-long sadhana of fulfilment in renunciation, of "Anandam (bliss) risen out of the deeps of tribulation; and in Her name we shall go forth to the world preaching deliverance from the spirit of unrest and strife, preaching "Maitri" to all, preaching Peace, the Peace of Brahma to a world distraught, and Emancipation to a world in chains.

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ENEMY'S LAST RESERVE.

SOME PITEOUS LETTERS.

The following despatch has been received from Mr. H. Warner Allen, special correspondent of the British Press with the French armies:—

In a recent despatch I dealt at some length with the German casualties and the efforts which the Germans were making to cope with the enormous wastage of the prolonged campaign. That the Germans are rapidly approaching the end of their reserves, so far as concerns men really fit for military service, is proved by a quantity of evidence.

The Serbian campaign is not calculated to decrease in any way the German casualty list. It means the formation of a third front, on which the losses are bound to be heavy since the enemy has to face not only the heroism of the Serbian people, but also the rigour of winter in a mountainous country. Germany has had to draw large contingents from its last reserves for this front, and, consequently, has been forced to fill up the gaps in the depots with men who have had no military training and who cannot be regarded as physically fit for military service. A number of letters written to German prisoners in France provide some interesting evidence on this point. The following may be taken as characteristic:—

GORGAST, Oct. 26.

Very few men are left in the village; they have all gone to the war. Many are dead or seriously wounded; a few have only been slightly injured. It is terrible. Those who are still here will soon be called up. The villagers who require workmen are going to ask the authorities for Russian prisoners. I received to-day a letter from Gustave H. He is at present "Territorial Volunteer" in a depot of recruits at Berlin. He is over 45, and finds military training very trying at his age.

October 1915.

It is pitiful to see the men whom they are sending to the war: men from 18 to 60, even those who are lame and one-eyed—in fact, everything that hey can collect to throw into the furnace. It can scarcely last for more than three months for men are falling and cannot be replaced.

A letter from Norway:—

October 10, 1915.

At present they are mobilising every possible resource. People who have for years been exempt from all service are being called. Here many of them have refused to obey, but in Germany they are bound to submit.

MEN WITH PHYSICAL DEFECTS.

In Schleswig-Holstein camps have been formed for training youths of between 18 and 19 and men of over 43. In many cases these men are suffering from serious physical defects. For example, some of them have several fingers missing. No man between 45 and 50 is allowed to leave Germany, and boys as soon as they are 16 are required to go in for a preliminary course of military training. The German censor blacked out of a postcard addressed to a prisoner in France the following phrase, which, with a little manipulation, was still legible:—

Men who are absolutely unfit for military service (die untauglichen) have once again been called before the military doctors for examination.

This information would seem to confirm the statement of the "Lausanne Gazette" at the beginning of November, that all men between 20 and 45 who have been declared unfit for service have recently been submitted to a new medical examination, and that 60 per cent. of this number were passed as fit for service.

It may be assumed that these measures will not increase the popularity of the war in Germany, and there are signs that its unpopularity may eventually take an active form. We have already heard from certain parts of the Empire of violent demonstrations against the dearness of living.

A letter written by a girl at Duisbourg, on October 12, to her fiance, who is a prisoner in France, contains the following sentences:—

Don't worry, for you might have been far worse off. Later we shall be able to tell you all. Hans and August are far worse off than you.

A woman at Crefeld writes to her husband, who is also a prisoner:—

At home we are altogether losing heart. Mother is terribly sad. Father has lost twenty-three pounds' weight. But there is no use in tearing out one's hair; it doesn't make matters a bit better. When I complain the others tell me that you at least have a good hope of coming back home some day.

Household objects continue to be ruthlessly commandeered. A wife writes to her husband:

I have had to give up our warming-pan and my copper saucepans. They gave me marks 5.80 for them (5s. 9d.). Now it is the turn of my pretty little plated copper spoons that I used to have on the mantelpiece. I was so fond of them, but there was no escape. You can guess what they are to be used for.

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THE "MODERN REVIEW,"
CALCUTTA, March, 1915.

By the courtsey of Mr. G. K. Mhatre, the sculptor, we are enabled to reproduce a photograph of the statue of H. H. Chamrajendra Wodiyar, the late Maharaja of Mysore, which is one of Mr. Mhatre's latest works. We understand H. H. the present Maharaja of Mysore has expressed satisfaction with the work, which is only to be expected. For it is a fine work of art. For those in India who want statues or busts to be made, there is no excuse for placing their orders abroad, before they have ascertained Mr. Mhatre's terms. In his case, it is not merely swadeshism which prompts us to prefer his work; the quality of the work, too, demands recognition.

"KARANATAK,"
BANGALORE, 29th April, 1914.

Among the other notable productions of Mr. Mhatre are an excellent and life-like marble statue of Mr. M. G. Ranade and a thoroughly true and graceful bust of H. H. Sri Chamarajendra Wodiyar which is such a brilliant and noble contrast to the supposed likeness of our late sovereign placed in the Lal-Bagh.

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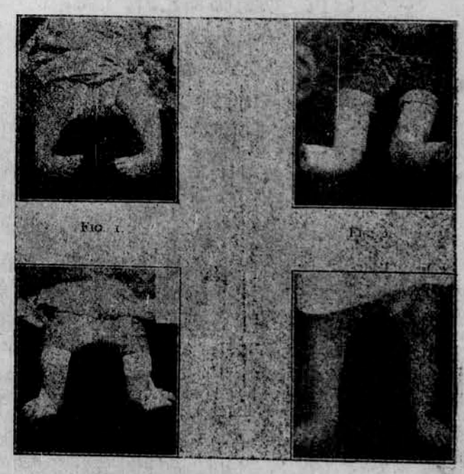

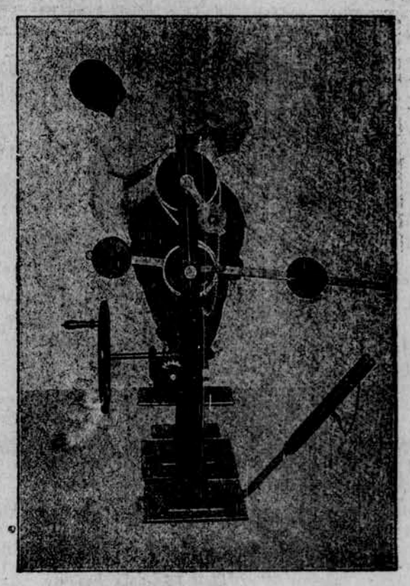

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